

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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NEW FRIENDS — A troupe of 128 Russian circus performers found new friends in members of Eastside Baptist Church in Marietta, Ga. The group was stranded in Marietta when its promoters dropped their support after the first two performances were not well attended. Cathryn Harrelson (left) and Paulina, one of the Soviets, became fast friends though they do not speak the same language. Cathryn's mother is one of the Eastside members who helped give the Russians food, medical attention and knowledge of Jesus. (BP photo by Sarah Zimmerman)

Georgians and Soviet circus

ATLANTA (BP) — The ministry of a Georgia Southern Baptist church became a circus when it befriended 128 Russian circus performers.

The troupe's two-year tour of peace and goodwill ended in Atlanta after the first two performances were not well attended. The promoters backed out, leaving the artists stranded. Kay Bryant, director of the Care Ministry at Eastside Baptist Convention in Marietta, learned of the performers' plight on the morning of May 11. By 1 p.m. she had arranged lunch for 150 people. She spent the rest of the month calling area restaurants and grocery stores to secure food for three meals a day.

Though Bryant does not know all of the details concerning the group's finances, she said, "I saw that they were without food due to circumstances beyond their control, and I don't want anyone to go hungry."

In addition to providing food, Bryant enlisted the volunteer services of seven dentists and other medical specialists. One performer underwent a heart catheterization and now seems to be doing fine. Others have had wisdom teeth pulled, root canals done and bridges repaired.

One man who speaks minimal English has accompanied each person needing dental work. With sarcasm he said, "This is my dream: Come to America and go to the dentist every day."

Another couple has a 2-year-old son who is blind. The toddler was taken to a specialist who determined that a cornea transplant is the only way to restore his sight. But that would re-

quire staying in America. The boy's mother, who didn't seem to understand everything the doctor told her, did understand that staying here would result in "many problems," including her and her husband's lack of English skills and jobs.

The Russians have already faced many problems in the United States. On May 29 the group was evicted from the motel where it had stayed for more than two weeks. Bryant said the manager was very cooperative, but when the bill reached \$10,000, he could not permit the group to continue its stay.

Proceeds from a benefit tournament and a corporate donation from a local miniature golf company will be used to pay the motel bills.

When police officers began evicting performers, Bryant received a frantic phone call. She went to the motel and helped them move across the street to another motel.

By that time, the Russians "had just about had all they could take," Bryant said. Their animals, costumes and equipment were in other locations, some as far away as New York, and the group heard varying reports on their condition. People who were used to wrestling bears and swinging from a trapeze were growing restless of sitting in a motel room and depending on donations.

By the end of the month, a contract was pending for the performers to return to the big top. If the contract is not signed, the entertainers probably will return to Russia, Bryant said.

In any case, the troupe will leave Atlanta with a knowledge of Jesus and evidence of his love. The movie "Jesus" in Russian was shown on the motel's cable channel. Bryant said most of the group watched the evangelistic film, if only to hear something in their native language.

After the movie, one man told Bryant there was "too much talk of this Jesus." Since then he has questioned her about her faith. Another person asked for a copy of the film, which Bryant was able to provide. When people asked about her faith, Bryant shared a copy of the Four Spiritual Laws tract printed in Russian and said, "This is what we believe."

The film and the tracts were donated by a Presbyterian church preparing to make a trip to Moscow. One family, whom Bryant does not know, delivered 100 New Testaments in Russian to be given to the performers.

During lunch one day, Bryant wondered how to distribute the New Testaments. One man saw the books and began reading. Soon virtually all the New Testaments were being read.

Most of the Russians have a concept of God, but they do not know about Jesus, Bryant said. "They have been able to see the love of Jesus as we share food and our time in taking them to the doctor and to our homes," she said. "They may leave without knowing Jesus personally, but at least we've introduced them to Jesus for maybe the first time."

Missionary drivers beware!

By Craig Bird

NAIROBI, Kenya (BP) — The new Southern Baptist missionaries busily took notes as veteran Harold Cummins shared philosophy, how-to tips, and guidelines for planting churches.

Three decades of experience and hundreds of churches validated Cummins' comments. So when he announced his "primary goal between now and retirement," each of the first-termers concentrated even harder.

"My major objective the next few years is . . ." he paused dramatically . . . not to die on a Kenya road."

The rookies' nervous laughter showed that, even though they had been in Africa only a few months, they had enough firsthand experience to identify with what Cummins was saying.

Dead missionaries don't organize churches, or preach sermons, or tell people about Jesus. Missionaries involved in auto accidents that kill others are hampered — and sometimes paralyzed — by grief and guilt. Those robbed on the highway must deal with fear.

Events in recent months vividly illustrate some of those realities.

In November, as missionary Tim Tidenberg drove through Dar es Salaam, Tanzania, a 6-year-old boy standing beside the road darted into traffic, hitting the side of Tidenberg's vehicle so hard he caved in the door and broke the mirror. The boy died. After two court appearances, Tidenberg was cleared of responsibility for the tragedy.

In December, 70-year-old Imogene Martz flew from her home in Birmingham, Ala., to visit her missionary son, John Martz, and his family in Namibia. Leaving the airport, the car she was in was involved in a head-on collision. While awaiting surgery to put a pin in her broken leg, she died Jan. 21.

In January, missionaries James and Harriett Gibson were late getting home to Iringa, Tanzania, because of car trouble. As Gibson drove through a village, a man appeared out of the darkness, directly in front of their car. Gibson jammed down on the brakes, but the car slid into the man, killing him. Villagers stoned Gibson's car, but later police reports included a statement from village elders that the accident was unavoidable.

Also in January, missionary Dennis McCall a Mississippian was headed home in Burundi after going to the bank. He was driving slowly, but a man stepped into his path and was knocked down. McCall jumped out of his car and found the man was OK. But his relief was tempered when he returned to the car and discovered his briefcase, containing \$800 and important papers, had been stolen.

To drive in Africa and many other developing areas of the world is to risk dying or killing someone else at a rate beyond the comprehension of most Americans. Many African drivers are almost as apt to pass uphill and around curves as on straightaways because of a common African world

view that fate controls everything and individuals have no influence over their destiny.

Economic realities mean numerous roads are in poor repair, mined with potholes that can blow tires or break axles, and rutted shoulders that can roll a bus.

Many vehicles roar around with faulty brakes, bad lights, bald tires and loose steering. Repairs are too expensive for drivers. Public transport, buses and taxis, are dangerously overloaded. Roadsides teem with pedestrians.

Although saying Africans are more superstitious than Americans or Asians or Europeans would be absurd, folk beliefs also play a part in making driving unsafe.

Missionaries in Ethiopia notice that people often dart right in front of cars, sometimes crisscrossing with someone running from the other side of the road. The best explanation missionaries have found for the practice: a belief that evil spirits trail close behind people; and if they can dash close enough in front of a vehicle, the spirits will get run over.

In many African countries, the night is almost pitch-black before non-Western drivers turn on their headlights. Police often stop drivers who turn on their lights at dusk or in rainstorms and instruct them to turn them off. Zambia missionaries got this answer when they asked why: lights attract evil spirits, so don't turn them on until it's absolutely necessary.

Since a car is a sign of wealth in Africa, drivers are targets for robbery attempts, from a parked car being ransacked to plays that prey on good-Samaritan instincts by holding up people who stop to help someone they think is in trouble.

Despite the dangers of driving in Africa and many other parts of the world, only 11 Southern Baptist missionaries are known to have died in auto accidents abroad in this century. The low death and injury toll among missionaries, most of them believe, is a result of God's protection, aided by common sense, missionaries feel.

"I assume there could be a truck in my lane any time I go around a curve, and I assume the pedestrian will step in front of me," a Kenya missionary admitted. "I'd guess my average highway speed is 15 miles per hour slower now than the first year I was in the country."

After several near-misses, some missionary couples quit riding together — at least temporarily — to keep from orphaning their children in a single fatal accident.

"We've always prayed a lot for our children," one mother of missionaries said after a visit. "But now we'll know how to pray for them better. Before we never thought about being concerned about something as simple as their safety while driving. But that will be at the top of the list from now on."

Craig Bird writes for FMB.

Baptists share burden of nation's health-care

By Janet Cramer

The annual cost of health care in the United States has skyrocketed from \$50 billion to \$650 billion in the past 20 years. If salaries increased as fast, a person earning \$10,000 in 1970 would have made \$130,000 in 1989.

Southern Baptists are part of the nation's health-care crisis, emphasized Mac H. Perkins, a director in the Annuity Board's insurance services division.

A 35-year-old pastor paid an average of \$51.75 a month for medical coverage for his family in 1973 when the Southern Baptist Annuity Board began offering coverage through Aetna Life Insurance Co. In January 1990, a 35-year-old pastor paid \$256 to \$313 a month for family coverage.

In the past 10 years, the Annuity Board has seen medical claims climb from \$17.5 million to \$89.4 million — a 410 percent increase.

The Nilson Report on Bankruptcy listed health-care spending as the leading cause of personal bankruptcies in 1988.

"These statistics are alarming," said Perkins, one of several Annuity Board officials who recently addressed state Baptist executive directors and editors in Dallas.

"Americans view health care as a right, not a privilege afforded only to the very rich," he said.

But a noted medical ethicist has argued that society will never be able to meet individual health desires. Nevertheless, society must meet health needs, wrote Daniel Callahan in *What Kind of Life: Choosing Health in American Society*.

Defining health needs and finding affordable ways to meet them are challenges facing health-care providers, insurance companies, governments, employers and individuals, Perkins said.

He listed 13 factors that are contributing to skyrocketing health-care costs.

- Increased technological sophistication. With so many medical advances in recent decades — organ transplants, CAT scans, magnetic resonance imagers — people tend to forget that death is very much a part of life. While Americans now can delay that inevitable event longer than their parents could, they frequently do so at enormous cost.

As expensive new technologies have been developed, little has been done to measure their effectiveness. According to a report issued by the National Health Care Campaign, knowledge of what constitutes good health care has not kept pace with growing technical capabilities.

- Geographic redundancy in health-care services. Hospitals in the same area are duplicating services, rather than sharing expensive medical equipment. Why? One reason is competition. More and more hospitals now aggressively market their services.

Michael C. Killian, director of marketing and public affairs at a suburban Detroit hospital, observed, "Perceived quality is becoming the single most important differentiating factor for health-care organizations."

"Sometimes duplicating expensive medical equipment amounts to nothing more than 'keeping up with the Joneses,'" Perkins commented.

- More malpractice suits. With the public's growing awareness of new medical techniques has come a growing tendency to expect doctors to perform miracles by using them. Many Americans no longer accept anything but perfection in health care. When they feel they haven't received it, they sue the doctor — the most visible and accessible target. A recent Harvard study concluded that only 1 percent of hospital patients were victims of negligence, Perkins noted. The study also found that 80 percent of patients who sued for negligence had no basis for doing so.

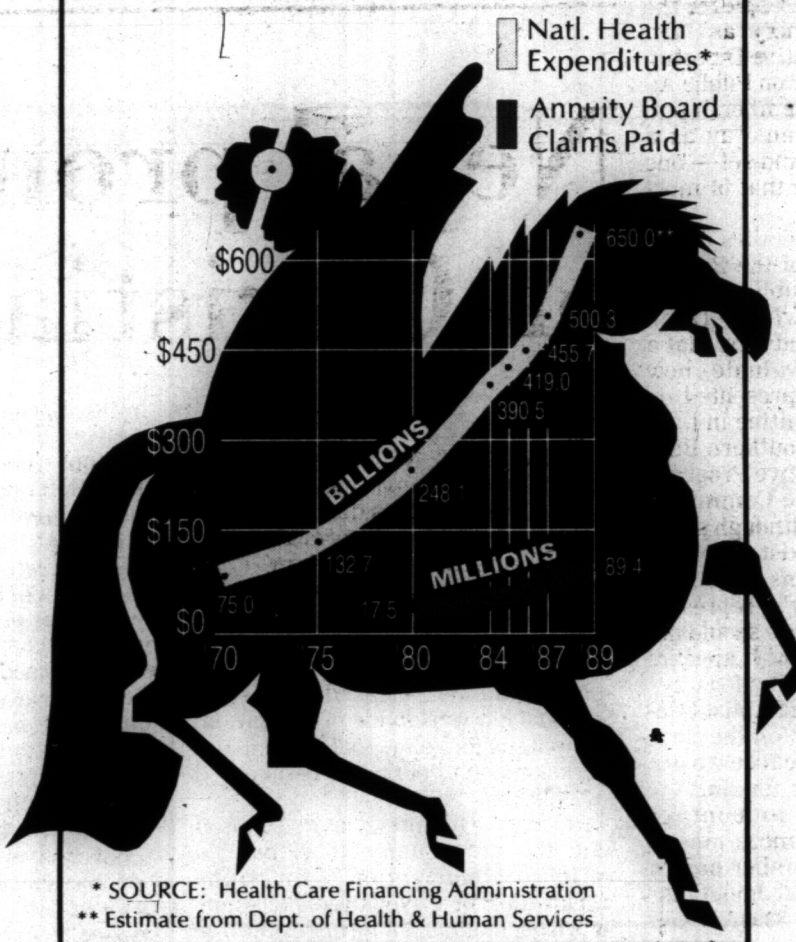
As malpractice suits have increased, doctors' liability insurance for an obstetrician averaged \$10,946. By 1987, the average was \$37,015.

- Defensive medicine. Doctors increasingly have begun to overtest to defend against patients' lawsuits and are performing a growing number of questionable defensive surgical procedures, Perkins said.

- Unnecessary procedures. Quality care to some people means more care. But as much as 25 percent of what Americans spend for health care does not buy needed care nor provide an increased measure of quality, according to U.S. Secretary of Health and Human Services Louis W. Sullivan. Experts say more than \$125 billion is spent each year for unnecessary, wasteful or inappropriate procedures.

A study in the *Journal of the American Medical Association* estimated that nearly half of all coronary artery bypasses are unnecessary.

Galloping health-care inflation must be reined in.



The cost in terms of lives lost is incalculable. U.S. News & World Report estimated as many as 50,000 Americans may have died in 1989 due to unnecessary procedures.

- Doctors' fees. For more than a decade, doctors' net incomes have been rising 50 percent faster than those of all other workers in the United States. Perkins cited an American Medical Association survey showing that between 1981 and 1988 physicians' median earnings rose from \$75,000 to \$120,000.

- Growing administrative costs. A 1990 report of the National Health Care Campaign estimates the number of health-care administrators is increasing three times faster than the number of doctors. Administrative costs may add as much as 20 percent to the nation's health-care bill.

A 1986 article in the *New England Journal of Medicine* reported that in 1983 Americans paid more than \$77 billion for administrative costs such as billing, record-keeping, advertising, and marketing.

- Mandated coverage. A growing number of states have mandated that insurance companies pay benefits for treatment of alcoholism, drug abuse and eating disorders just as they would any other illness, Perkins noted.

According to John LeDell, vice president of Prudential Insurance Co., expenses for addiction treatments are the highest and fastest growing medical expense in the nation.

- Growing numbers of uninsured people. According to Department of Health and Human Services estimates, 33 million Americans are uninsured. As many as 15 million can't afford insurance premiums; 2 million are denied coverage because they have pre-existing conditions; others have employers who don't offer insurance.

Those without insurance see doctors less often, Perkins said. When they need medical care, they rely on hospital emergency rooms. Emergency room treatment is far more costly than visits to doctors' offices.

Hospitals are losing millions of dollars in uncompensated medical services. To recover the losses, they raise their rates. Those with insurance coverage end up paying the higher rates, Perkins pointed out.

- AIDS epidemic. A growing number of the uninsured are

people diagnosed with Acquired Immune Deficiency Syndrome (AIDS). As of February, more than 121,000 Americans had been diagnosed with AIDS. Not all are homosexuals or intravenous drug users.

- Aging population. People are living longer, partly due to advances in medical technology, but they need more health-care services, Perkins noted.

One-third of the nearly \$100 billion in annual Medicare benefits goes to 5 percent of the recipients who are in the last year of their lives.

- Increased insurance usage. More and more families are headed by two wage-earners. When couples have insurance through their employers, duplication of coverage may occur, resulting in 100 percent benefit payments.

With out-of-pocket expenses eliminated, people tend to use more health-care services. As a result, Perkins said, insurance companies are paying a greater percentage of health-care costs, and more frequently. This cost eventually results in higher premiums.

- Inflation. For the past 10 years, the inflation rate for health care has been twice that of all other items. If the daily cost of a \$109 hospital bed had simply kept up with inflation in the '80s, it would cost \$179 a day now rather than the \$265 that actually is charged.

Coping with the costs

How are Americans coping with the galloping costs of health care insurance?

Some simply settle for inadequate coverage, or in some cases no coverage at all.

A subcommittee of the Senate Finance Committee heard a report that 1 million Americans annually are denied health care because they can't afford to pay premiums. And 14 million people don't even seek coverage, because they know they can't afford it.

Managed care programs are another way in which Americans are seeking to contain health-care costs. The number of Americans enrolled in managed care programs tripled between 1980 and 1989. Through such things as hospital precertification, second surgical opinion and individual case management, insurance companies can verify that recommended procedures are needed and that patients receive adequate care at reasonable costs, Perkins said.

There is a growing concern that many Americans have various kinds of elective surgeries rather than only those to save their lives, he said. Also, studies show that 85 percent of all surgery is performed without a discussion of the fee between doctor and patient.

Insurance companies in the future likely will scrutinize benefit usage more closely, Perkins said.

The federal government has tightened payments under Medicare and is shifting more health-care costs to the private sector. Employers are tightening eligibility for employer-paid insurance plans, Perkins said. Some are requiring employees to pay part or all of the premium.

In 1989, 45 percent of 1,943 employers surveyed required employees to pay part or all of the premiums for individual coverage; 75 percent required employee contributions for dependent coverages.

Health promotion and disease prevention are seen by some as an answer to improving the nation's health. In various addresses Sullivan has urged Americans to take personal responsibility for how they live, to care for themselves and those around them.

Sullivan emphasized that the crisis in the nation's health-care system cannot be solved by focusing only on the treatment of disease. Americans must focus increasingly on disease prevention and health promotion, he said.

A strong federal program of basic biomedical research also is an indispensable key to a better and healthier future for Americans, Sullivan insisted. Also, there is growing interest in a national health-care system.

There is a growing consensus on several key principles: health insurance for every American, covering preventive medicine by primary-care physicians and covering the costs of catastrophic illness.

The burden of providing and paying for such coverage may have to be shared among individuals, businesses and governments, Perkins said.

Insurance companies, health-care providers, employers, employees and public officials must find ways to address the health-care crisis, Perkins said. As the population ages and new technologies are developed, there is little doubt that the nation will devote more and more resources to health care. Some say annual health-care costs could reach \$1.5 trillion — \$5,550 per person — by the year 2000.

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Mississippi BJC member airs views on funding

Mrs. Dudley J. (Robbie) Hughes of Jackson is the Mississippi representative of the Southern Baptist Public Affairs Committee. Thus she is the Mississippi representative on the Baptist Joint Committee on Public Affairs, a nine-member organization of Baptist conventions, of which the Southern Baptist Convention is one. The following statement was written as a letter to the editor, but is much too long. Also, though it relates to matters that were to be determined at the convention in New Orleans, it was delivered too late to be a part of the final issue of the *Baptist Record* before the convention. Because of Mrs. Hughes' position on the Baptist Joint Committee, we felt her views should be available to Mississippi Baptists regardless of the time lapse.

— Editor

As the only Mississippi member of the Southern Baptist Convention Public Affairs Committee (SBCPAC) I feel I am well qualified to speak to the issue of the Baptist Joint Committee on Public Affairs (BJCPA) and the Southern Baptist Convention Public Affairs Committee. The *Baptist Record* consistently prints misinformation about both. James Dunn, the executive director of the Baptist Joint Committee for Public Affairs, is pictured as a champion carrying the banner of Southern Baptists' ideals. I submit to you that Mr. Dunn does not fit that description.

James Dunn's presence on the Board of Directors of People for the American Way (PAW) has been glossed over repeatedly. Norman Lear, the founder of PAW and producer of such TV classics of immorality as "Mary Hartman, Mary Hartman," announced that the formation of People for the American Way was for the specific purpose of "countering the threat" posed by "The Religious New Right." Lear urged "an atmosphere of tolerance and mutual respect" while at the same time he promoted the kind of promiscuity, adultery, homosexuality, and profanity that caused some TV stations to refuse to air his "Mary Hartman" show. Lear's programs also denigrated the family as the basic unit of society and ridicul-

ed Christians. Dunn endorsed People for the American Way on the very TV program that denounced two former Southern Baptist Convention presidents and several SBC pastors. Dunn was listed on the People for the American Way stationery as "Dr. James M. Dunn, Executive Director, Baptist Joint Committee on Public Affairs." I construe his membership in People for the American Way as a demonstration of his mind-set — one that is not aligned with that of most Southern Baptists!

I have in hand the minutes of the Executive Committee of the Baptist Joint Committee on Public Affairs, March 5, 1990, in which Dunn presented "a recommendation that a special committee evaluate how member bodies are represented on the Baptist Joint Committee in light of the proposed cut in Southern Baptist Convention Cooperative Program funding." The Executive Committee members agree that "although some relationship should exist between financial contributions and the number of each body's representatives, contributions alone should not determine representation." It appears Mr. Dunn is already looking for ways to decrease the Southern Baptist Convention's representation on the Baptist Joint Committee because we are seeking to decrease our funding.

The DECREASED amount of \$50,000 still represents more money than the other eight member bodies combined gave the Baptist Joint Committee in 1989. We gave \$399,196 and the other eight Baptist member bodies combined gave \$48,948, i.e. Southern Baptists gave 89 percent of the actual contributions to the member budget yet have only about 30 percent member representation.

The Baptist Joint Committee is so out of sync with Southern Baptist thinking that there is seldom a "meeting of minds" in the annual meeting in Washington. Although the Southern Baptist Convention gave more than eight times what the other eight member bodies gave last year, the Southern Baptist Public Affairs Committee is still treated with con-

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CSI discusses student exchanges with Mongolia

ULAN BATOR, Mongolia (BP) — Mongolian educators have expressed interest in student exchanges between Southern Baptist colleges and universities and the Mongolian State University.

The exchange possibility was discussed during a recent meeting in Ulan Bator, Mongolia's capital, by Mongolian university officials and Jack Shelby of Cooperatives Services International, the Southern Baptist aid organization.

"This was the first thing the people at the university mentioned," Shelby said. "They're hungry for this kind of exchange. That's where I look for our next big thrust to develop if we can find Baptist schools interested in providing scholarships, and I believe we can."

Cooperative Services International has sponsored several teams of Southern Baptist teachers who have taught English in Mongolia, trained Mongolians in English teaching and worked with the government to design

English instruction for primary and secondary schools. The government is promoting English education in a drive to expand economic ties with Western nations.

Mongolia, a once-isolated nation of 2.5 million people wedged between the Soviet Union and China, has joined the ranks of communist states opening up to the West. Street demonstrations for democracy were going on daily while Shelby was there, he said.

"The atmosphere now is much more open, much freer, and much more progressive than it was three years ago," he observed. "It's almost like being in a different country."

One high government education official told Shelby: "We must move ahead with the opening to the West. The policy of our government is to improve relations with non-socialist countries, and I'm committed to carrying it out."

Shelby had been discouraged from requesting student exchanges during

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The Second Front Page

The Baptist Record

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Nepal promises release of Christian prisoners

By Michael Chute

KATMANDU, Nepal (BP) — The government of Nepal has assured a visiting human rights delegation that religious freedom will prevail in the newly democratized kingdom.

The delegation, sponsored by Christian Solidarity International, also was told that Nepalese Christians imprisoned for promoting their faith soon would be released. Christian Solidarity, a worldwide organization, campaigns for religious freedom and works on behalf of people persecuted for religious beliefs.

Delegation member David Atkinson said the group came to Nepal "to reflect concern of Christians worldwide" for 29 Nepalese Christians in prison, including nine under the age of 18, and 33 others on bail pending appeal.

"Our further concern is the present constitution (of Nepal), which outlaws

(religious) conversion," said Atkinson, a Roman Catholic and Conservative member of the British Parliament.

"We leave with assurance that prisoners will be released as soon as the judicial process allows and that the new constitution will permit religious freedom," Atkinson added. "We would not expect Nepalese Christians to suffer from a government so committed to human rights."

Atkinson was joined on the four-member team by Dorothy Taft, a Presbyterian and legislative assistant to U.S. Rep. Christopher Smith, R-N.J.; Steven Snyder, a Presbyterian pastor and the U.S. president of Christian Solidarity International; and Zak Patnaik, an Indian Baptist and advisor to the organization's international president in Zurich, Switzerland.

The delegation submitted a list of 29 Christians serving terms in Nepal prisons to Nepalese Prime Minister Krishna Prasad Bhattarai and to Nilambar Acharya, minister of law and justice. During their May 23-25 visit, the delegation members also relayed their concerns to Nepali Congress Party Supreme Leader Ganesh Man Singh.

"With the new democracy now firmly established in Nepal, religious freedom goes hand and hand with democracy," Snyder said during a press conference May 25. "We're interested in those sharing their faith — whether Christian, Buddhist, Hindu or some other religion — having the freedom to share that faith in Nepal freely and without interference."

(More stories on Nepal are on page 6.)
Chute, Baptist Press correspondent for Asia, is traveling in Nepal.

Mississippi-Illinois partnership begins

By Tim Nicholas

Mississippi and Illinois Baptists will be passing each other on the highway beginning this summer as a missions partnership begins.

At this point, two Illinois groups are scheduled to participate in missions projects in Mississippi and 15 Mississippi groups are in line for work in Illinois, according to Paul Harrell, Mississippi Brotherhood director, who is coordinating the project assignments.

The partnership, endorsed by the Mississippi Baptist Convention Board's Executive Committee, has already been kicked off with a group of 38 people from Northwest Baptist Association going June 1-8 to Champaign for construction, surveying, and a weekend revival.

The two Illinois groups will be coming to Tupelo and Jackson. One group will be working with Lee Association in a mission Vacation Bible School and youth Bible studies, June 24-29. The second group will work at Crestwood Baptist Center in Jackson in various ministries including VBS, July 8-13.

A couple of the Mississippi projects will be statewide, most of the rest are being organized through the associations. In September of this year, an enrollment training clinic for Sunday School will be directed by the Baptist Sunday School Board. The Board is enlisting volunteers from Mississippi for this project which will take place in Chicago.

In May of 1991, the Mississippi Baptist Sunday School Department will

hold a witness training clinic. Consultant Keith Williams of the department said the clinic will train church leaders to participate in a People Search, how to follow up on evangelistic visits, train them in how to present the gospel, mark a New Testament, and how to teach evangelistically. This project will take place in Peoria.

The Mississippi Woman's Missionary Union is directing a trip by volunteers to the Uptown Baptist Church in Chicago to lead in Backyard Bible Clubs, help cook and serve community meals, do visitation, and nursing home ministry. These volunteers will be in Chicago, July 21-28.

"Mississippi and Illinois Baptists will pass on highway."

Other projects assigned thus far include:

Rocky Branch Church, Oxford, will take 27 people to Garden Hills Church, Champaign, July 1-7, for construction of a sanctuary.

Prentiss Church, Prentiss, will take 20 youths and leaders to Capital City Association in Springfield, July 8-14, to sing, lead Backyard Bible Clubs, and do survey. The Prentiss Church will also have 6-8 people to go to Mendota the first week of August to install sheetrock for an education building. Midway Church, Meridian, will go

to the Metro-East Association in Fairview Heights, July 14-21, to paint, conduct a revival, VBS, and Backyard Bible Clubs.

First Church, Glendale, Hattiesburg, will send 20 youths and adults to Oak Park, Aug. 4-11, for VBS and Backyard Bible Clubs.

The Acteens of Neshoba Association will go to Darien, June 15-23, to lead in Backyard Bible Clubs, mornings and evenings.

Longview Heights Church, Olive Branch, will take about 35 members to Garden Hills Church, Champaign, July 14-21, for construction, surveying, and Backyard Bible Clubs.

McLaurin Heights Church, Pearl, will take 18 youths and 16 adults to Vale Church, Bloomington, June 16-23 for construction, VBS, surveying, night youth rallies in four churches, and musicals in malls.

Ingram Church, Baldwin, will also go to the Vale Church with 10-12 members, July 7-14, for construction work.

Briar Hill Church, Florence, will take 17-18 youths with four adult sponsors and 10-12 other men to Fairview Church, July 28-Aug. 3. The youths will lead in two VBS and the men will do construction and repair work.

Ellistown Church, Blue Springs, will travel with 35 youths and sponsors to First Church, Leroy, July 14-22, for a youth crusade.

In addition to these projects, there are a number of others not yet assigned to Mississippi churches. These

(Continued on page 4)

A network of caring brought Berta Aquino to Jackson

By Indy Whitten

Room 6103 at Baptist Hospital in Jackson held an atmosphere of thanksgiving and gratitude, as Berta Aquino of the Dominican Republic began recovery, following cancer surgery. She can see in her life a network of loving support, and she thanks God for the "network."

Berta is the third of eight children and she grew up in Santo Domingo, Dominican Republic. At the age of 12 she, with her family, began attending a small mission congregation in their neighborhood. This mission also had a school and a medical clinic. Berta was baptized at the age of 15, and almost from the beginning she felt called to Christian service. Matthew 6:19 was a special verse to her: "Lay not up for yourselves treasures on earth... but lay up treasures in heaven."

When she finished school in Santo Domingo, she began looking for a seminary where she could better prepare for Christian service. She went to Cali, Colombia, in 1978 but was not able to get a permit to remain there. In 1979, she started her studies in the Seminary for Christian Educators in Recife, Brazil. She stayed in Brazil four years and graduated in December 1983.

She began her work back in the Dominican Republic in the small town of San Francisco de Macoris, as a missionary of the Baptist Convention of her country. Later she located in the capital for the promotion of religious education in the churches.

Her medical problems began when a biopsy revealed that she had breast cancer. This was an emotional blow for Berta because her mother had died with cancer just six months before.

Southern Baptist missionaries in the Dominican Republic went into action; the Baptist Medical-Dental Fellowship, SBC, worked on details, and concerned people of Jackson, Mississippi, went into action. Berta speaks Spanish and Portuguese, but not English. It was quite a "mime" situation to see surgeon Greg Fiser, FBC, Jackson, communicating with Berta. Retired missionaries and other



Berta Aquino, left, from the Dominican Republic, was the house guest of Deannie Ferrell while in Jackson to undergo surgery.

Spanish/Portuguese speakers served as translators during the daytime.

Deannie and Curtis Ferrell, furloughing missionaries from Ecuador, had Berta as their house guest for several days.

Berta has been a busy person for years. But her life also has romance. She is engaged to be married to Martin Dominguez. Berta says, "We'll begin working out the details when my medical problems are behind me." If Berta has had a few emotional lows,

a call from Martin does wonders.

The journey from Santo Domingo, by way of Miami and Atlanta seemed long to Berta and she didn't see exactly how things would work out. But now she is living "the rest of the story" surrounded by people involved in a wonderful network of caring in Christ.

Whitten is a retired missionary to Equatorial Guinea, living in Clinton. She is one of those who served as translators for Berta Aquino.

HMB opposes student's activity

By Jim Newton

ATLANTA (BP) — The Southern Baptist Home Mission Board has stopped sending student semester and summer missionaries to the Baptist Joint Committee on Public Affairs.

The decision was announced by Home Mission Board President Larry Lewis following an incident in which a semester missionary of the HMB made telephone calls soliciting support for the Baptist Joint Committee.

At their May meeting, members of the HMB administrative committee expressed opposition to the student's involvement, saying they felt it was inappropriate activity for a semester missionary.

Lewis said the semester missionary had been making telephone calls to SBC pastors urging them to attend the Southern Baptist Convention in New Orleans and to oppose a recommendation of the SBC Executive Committee's cutting budget support for the BJCPA.

Lewis added he and the administrative committee also felt that

at a time when the HMB is facing budget restraints, priority should be placed on sending summer and semester missionaries to field ministry assignments, not to work at another SBC agency office.

The semester missionary, Don Chenevert of Slidell, La., was told by his HMB supervisor to discontinue such activities, but was not fired since the missionary's term ended at the conclusion of the May semester. Chenevert is a recent graduate of Mississippi College.

Since then, Lewis said the Baptist Joint Committee withdrew its request for student missionaries to work as interns at the Washington-based agency this summer. The HMB has sent summer and semester missionaries to the Baptist Joint Committee for almost 20 years.

Oliver S. Thomas, BJCPA general counsel, said every member of the Washington agency's staff, not just the interns, have been working "to alert Southern Baptists of the danger to

religious liberty and to the convention if the effort to defund the Baptist Joint Committee succeeds.

"I am certain," added Thomas, "that if the Executive Committee had proposed an 87 percent cut in the Home Mission Board's budget, its staff would be doing the same thing."

Lewis pointed out that there was no official action taken by HMB directors or its executive committee, but as president he was complying with the wishes of the administrative committee.

The HMB appoints summer and semester missionaries to various types of service across the United States. Most are college students or recent college graduates who serve 10-week terms.

As a semester missionary, the HMB provided Chenevert with transportation expenses and a small stipend which was supplemented by the BJCPA.

Newton writes for HMB

AFA counters attacks on Christians' rights

TUPELO, MS — The American Family Association says it will raise \$1,000,000 to develop a legal team to counter radical leftwing groups such as the American Civil Liberties Union in the courts. AFA executive director Donald E. Wildmon says that he expects to have five attorneys on staff at the end of the summer.

"The AFA Legal Team will specialize in protecting the free speech and First Amendment religious rights of Christians," Wildmon said. "The AFA Legal Team will provide balance and opposition to the radical leftwing organizations which have been slowly stripping the rights of Christians."

The United Methodist minister said that AFA will establish and train a national network of Christian lawyers. He said that the team would work closely with other groups such as the Rutherford Institute. "The day when the ACLU, the Center for Constitutional Rights and other radical leftwing groups had little opposition in

the courtroom is over," Wildmon said.

Wildmon and AFA were recently sued for \$1,000,000 by homosexual artist David Wojnarowicz and the Center for Constitutional Rights, a leftwing organization based in New York. Wojnarowicz claimed in the suit that Wildmon and AFA violated copyright laws and libeled him. AFA recently mailed, as part of the ongoing debate about government funding of art, some reproduced excerpts of Wojnarowicz's works that included hardcore homosexual sex acts, to members of Congress and Christian leaders. The photographs were part of a catalog of Wojnarowicz's work which were on exhibit at Illinois State University Galleries. The National Endowment for the Arts, a government organization funded with tax dollars, gave \$15,000 to support the exhibit and the photos of homosexuals involved in sex acts.

The trial involving the lawsuit is set to be heard in New York on June 25.

Mississippi-Illinois partnership begins

(Continued from page 3)

include: First Church, Edinburg, needs 8-15 adults to install a new baptistry, scrape and paint the exterior of the building, do some plaster work, and paint interior walls, for about five days of work.

First Spanish Church, Chicago, needs 5-10 people to repair a house and the church building, the last part of June or the second week of July.

Towerview Church, Belleville, needs 5-6 people in late June to erect an addition of about 5,000 sq. ft. to the existing building.

First Southern Church, Mattoon, needs help, Aug. 13-18, to roof and shingle a new sanctuary which is 60' x 120'.

Uptown Church, Chicago, needs as soon as possible a team to repair and replace roof shingles where the roof

is leaking, install carpet, and do inside and outside repairs on the building.

Chapin Chapel and Lincoln Church, Jacksonville, need 16-20 people for evangelism, Backyard Bible Clubs, concerts and door to door visitation, and "any ministry which will introduce our mission to its community."

Illinois Baptist State Camp, halfway between Nashville, Tenn., and Pinckneyville, Ill., needs 4-6 counselors with real interest in working with troubled youths. Boys, ages 13-16, are referred to this camp by the juvenile authorities. They also need persons to help with water safety, music, land sports, the office, and cooking.

For details on any of these projects, contact the Mississippi Baptist Brotherhood Department, Box 530, Jackson, MS 39205, phone 968-3800.

Discipleship Training recognizes "outstanding association director"

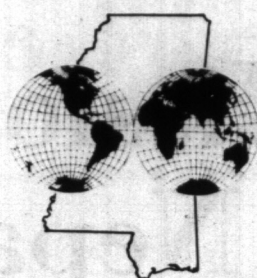
Mrs. Pat Calder of Magee has been recognized as the Outstanding Associational Discipleship Training director in Mississippi by the state Discipleship Training Department, for 1990. Mrs. Calder has served as Associational Discipleship Training director for Simpson Association for 10 years. She has served as Discipleship Training director in her home church at Corinth and now at First Church, Magee. She has attended Gulfshore and Ridgecrest for advanced training.

"Mrs. Calder has done an outstanding job in promoting leadership training, 'M' Night (which has had record attendances), and Bible drills," said H. Glen Schilling, director of mission, Simpson Association. "Every phase of the association's Discipleship Training program has increased during her tenure as association director."

Mrs. Calder teaches fourth grade at Magee Elementary School. She and her husband, Brien, have two daughters, both in college. Lynn served as missionary in Canada last summer. Lisa will serve in Hawaii this summer. The family is actively involved at FBC, Magee.



Mose Dangerfield, director, Discipleship Training Department, Mississippi Baptist Convention Board, presents a plaque to Pat Calder of Simpson County, recognizing her as "outstanding associational Discipleship Training director." Dangerfield is dressed in Western garb to "round up" leadership training.



Vols distribute 11,000 Bibles in Trinidad

SAN FERNANDO, Trinidad — Southern Baptist volunteers from Florida and South Carolina joined Trinidadian Baptists to distribute about 11,000 Bibles during March and April in San Fernando, Trinidad. Trinidadians were especially impressed by a volunteer group of white, black, and Indian Southern Baptists, said retired Florida pastor James Monroe. Monroe coordinated the project in conjunction with the Foreign Mission Board, which provided funds for the Bibles. The project has begun a "great spiritual awakening" in San Fernando, said Trinidadian Baptist pastor Wayne Rowbottom.

other relief workers responding to needs.

When the waters receded, Negemplak Simongan Baptist Church sheltered victims as Baptists responded with stoves, food, clothing, blankets, and drinking water. Seminary students swept mud from damaged houses and washed clothes for the victims. The Foreign Mission Board provided relief funds to help buy mattresses and other household items for victims.

Meanwhile, Mount Kelud in Kediri, East Java, erupted as the government tried to meet disaster needs caused by the Semarang flooding. Falling volcanic debris killed 31 people and destroyed more than 500 houses and 52 schools. The government invited Baptists and other church groups to assist relief efforts for the second disaster. Local Baptist groups provided clean drinking water.

Bermuda youths show Christian commitment

HAMILTON, Bermuda — About 350 Bermudan youths showed their faith in Christ May 6 at the National Sports Stadium of Bermuda. During Bermuda's annual Heritage Youth Service, the young people paraded, sang and proclaimed their Christian commitment and life goals.

The premier of Bermuda, John W. Swan, declared the day National Youth Sunday. He attended the service to "take the salute" of the uniformed youth groups as they marched by.

Southern Baptist missionary Robert Harris of Hogansville, Ga., coordinated the event. It was sponsored by the Bermuda Christian Ministerial Association and the Bermuda Ministry of Education and Culture. Keynote speaker was Jason Thrower, a journeyman from Jacksonville, Ala., youth director for the Bermuda Baptist Fellowship.

Canadian seminary holds graduation

COCHRANE, Alberta, Canada (BP) — An unseasonal snowstorm did not cool the spirits of the first six graduates of the Canadian Southern Baptist Seminary April 28.

About 230 people celebrated the event, although some out-of-town guests were not able to arrive in time for the ceremony because of the blustery weather.

The seminary was begun three years ago with funds from Canadian Southern Baptists, who have 106 congregations throughout the country, as well as funding from the Southern Baptist Foreign Mission Board. The five professors at the seminary are fraternal representatives appointed by the board.

Seminary President Clint Ashley is a former foreign missionary and former pastor of Emmanuel Baptist Church in Pullman, Wash.

Baptists respond to twin disasters

JAKARTA, Indonesia — Rooftops provided the only escape routes as recent flooding caught hundreds of victims sleeping in Semarang, Indonesia. Heavy rainfall caused a break in a dam located near the Baptist seminary there. Southern Baptist missionaries in Semarang joined

William Jewell gets \$3 million

LIBERTY, Mo. (BP) — The Hall Family Foundations have awarded a major endowment grant of up to \$3 million to William Jewell College, Liberty, Mo. The grant is to enhance the Baptist college's performance in areas related to the Oxbridge Alternative curricular program. Included are endowment faculty chairs that recognize excellence in teaching, support for scholarships, and strengthening of library holdings.

The Oxbridge Alternative is an American adaptation of the tutorial learning styles employed at Oxford and Cambridge universities in England. It features one-to-one instruction by professors, reading in primary sources, weekly essays and papers, and comprehensive examinations. One year of study is in Oxford or Cambridge. Enrollment in the Oxbridge Alternative is limited to no more than five percent of the William Jewell student body.

Potts, Morgan to join Beeson Divinity faculty

BIRMINGHAM — Two Baptist leaders, A. Earl Potts and Darold H. Morgan, will join the faculty of the Beeson Divinity School, Samford University.

Potts, who will retire in September as executive secretary of the Alabama Baptist State Convention, will become the inaugural James H. Chapman Fellow of Pastoral Ministry in January, 1991.

Morgan, newly retired president and chief executive officer of the Annuity Board of the SBC will become distinguished visiting professor in September.

Potts will teach courses related to the practice of ministry, including church administration and pastoral theology.

Morgan, who has led the Annuity Board since 1972, will teach a course entitled "The Life and Work of the Pastor."

Chaplaincy is usually paid by the agencies or organizations that use their services. For the entire Southern Baptist chaplaincy force, this amounts to a payroll and support system valued at \$100 million, an amount larger than the annual Home Mission Board budget.

Helping To Bring Mississippi And The World To Jesus!

Seed sown in Oktibbeha bears fruit

By J. C. Mitchell

Pastor Barry Wilkinson and visiting revival preacher Rob Faulk were making evangelistic visits in behalf of the "Here's Hope" revival in progress at Morgan Chapel Church, Oktibbeha Association. Their knock on the door at a home was answered by an older gentleman. A brief conversation led to the opportunity for the preachers to ask, "If you were to die right now, do you know that you would go to heaven?"

"No," was the answer, "I don't guess I would."

The gentleman indicated that he was not interested in pursuing the matter right then, but might be some day. He said he hoped to be saved some day. The preachers asked if they might pray with him then, and with his consent, they did.

About two weeks later Pastor Wilkinson was in his study when he heard a knock on his door. When he opened the door there stood this same gentleman who said, "I'm ready to be saved; tell me how." He heard the gospel story, confessed his faith in the Lord Jesus Christ, and was saved. He has since been baptized.

The gospel seed sown will bear fruit. Great good will continue to come from the "Here's Hope" simultaneous revivals.

Mitchell is director of missions, Oktibbeha Association.



Book reviews

Joe Blair; WHEN BAD THINGS HAPPEN, GOD STILL LOVES; Nashville, Broadman Press, 1986; 142 pages.

Joe Blair is pastor of FBC, Ruston, La. His education consists of Louisiana Tech University (B.S.), New Orleans Seminary (B.D., Th.D.). He writes for the Sunday School Board, SBC.

"Why does a loving God allow bad things to happen to Christians?" is probably a question we all ask from time to time. In the course of this 10-chapter book, Blair proceeds to give comfort and insight to this and other related questions. The root of all the answers stems from love. Love becomes the basic ingredient in our relationship with God. Many of the subjects that Blair addresses are evil, suffering, death, and judgment as applied to love.

Despite all the discomfort and problems that seem to be around us, God still loves each one of his sheep. This is an excellent book that can enlighten any person dealing with trials. All Christians face unfortunate circumstances and the author shares his heart relating to each subject. — (Reviewed by Dwayne Kelly, pastor, Rockhill Church, Mt. Olive.)

BJC issues statement on Equal Access Act

Four organizations with interest in the Equal Access Act regarding public schools have issued a statement on the act following the recent Supreme Court decision by an 8 to 1 vote that the act is constitutional.

The four organizations are the Baptist Joint Committee on Public Affairs, the Christian Legal Society, National Association of Evangelicals, and the National Council of Churches. The Baptist Joint Committee helped to draft, pass, and defend the legislation.

The statement follows.

Westside Community School v. Mergens

In 1984, Congress passed the Equal Access Act. Supported by large bipartisan majorities, this act was designed primarily to end discrimination against student religious groups in public secondary schools. Congress' judgment that this discrimination could be stopped without violating the

constitutional principle of church-state separation has been vindicated by the Supreme Court's decision in Westside Community Schools v. Mergens.

For years confusion has existed on the issue of religion in the public schools. An almost paranoid fear of faith has been created by overreactions to and misinterpretations of the Supreme Court's prayer decisions. Some school districts have gone so far as to single out student religious groups for discriminatory treatment by telling them that they alone cannot hold on-campus meetings before or after school.

The Mergens decision makes clear that such a policy of unequal access to public school facilities violates federal law. This decision restores a proper balance between the separation of church and state and the constitutional guarantees of free speech and free exercise of religion. The Court recognized the critical distinction between school-sponsored and student-sponsored religion: the former is unconstitutional; the latter is not.

For those like ourselves who believe that government should neither advance nor inhibit religion in the public schools, equal access is our best hope for resolving the "school prayer debate." We have worked together as this important legislation was drafted, enacted, and interpreted. In light of the Court's decision, we recommit ourselves to facilitating its proper implementation.

Millions of American students are the real winners in this case. They now can claim the right of equal access for their religious, political, and philosophical speech.

Administrative promotions made at Carey

Jim Edwards, president of William Carey College, announced two administrative promotions following a meeting of the Board of Trustees.

Effective immediately, Joe Riley assumes the title of vice-president of financial services and controller. He will be directly responsible for all financial services and other related administrative functions of the college.

Riley is a graduate of the University of Southwestern Louisiana and has additional graduate study at Louisiana State University. He has previously owned a public accounting firm and has served as comptroller for Georgia-Pacific Corporation in Hattiesburg and Port Hudson, La. He has served as controller at William Carey College since March, 1988.

Iris Easterling was promoted to executive assistant to the president for development and external programs. These responsibilities will involve all external functions of the college including publications. She will coordinate all externally related functions of the college.

She will maintain faculty rank in the Department of English. Before going to Carey, Easterling was a member of the faculty of University of Southern Mississippi where she taught speech communication and was director of the debate program, Inquiry and Advocacy. She has served as adjunct faculty member at Tulane University.

BJC member . . .

(Continued from page 3)

descension and disdain.

The Baptist Joint Committee has taken positions contrary to traditional Southern Baptists values on many occasions. The chief example of this lies in their handling of the Civil Rights Restoration Act. This law opens the doors for the government to encroach on the rights of the church more than any other piece of legislation in our lifetime, and the Baptist Joint Committee did nothing to sound the alarm to our people. Instead, they sent out fact sheets implying the bill was harmless. They also refuse to address the use of tax dollars to fund anti-Christian obscene art such as the National Endowment of the Arts' recent controversial contribution to fund an exhibit of homo-erotic "art(?)".

The Southern Baptist Public Affairs Committee took a stand on Child Care legislation to counter the position taken by the Baptist Joint Committee. The BJC supported a bill that was blatantly discriminatory against "stay-at-home mothers" and church-related daycare centers, a bill that has the potential of forcing church daycare centers out of business.

I thought it was significant (again revealing his mind-set) that Dunn used a picture of himself and Supreme Court Justice Harry A. Blackmun on the cover of his April issue of Report from the Capital. Justice Blackmun is the judge who handed down the majority opinion in Roe vs. Wade, making abortion legal in the United States.

I sincerely hope Southern Baptist laymen and clergy will read and carefully evaluate the Southern Baptist Executive Committee's reasons for reducing the funding for the Baptist Joint Committee for Public Affairs and support their decision. I am absolutely convinced, after three years of close, first-hand observation, that Southern Baptists need a strong Southern Baptist voice in Washington, D.C., on religious liberty issues. We need to be free of the controversy surrounding the Baptist Joint Committee. Southern Baptists should not cling to a 53-year-old "tradition" when it no longer supplies the accountability and leadership required by grassroots Southern Baptists.

Baptists, United Mission unsure of future in Nepal

By Michael Chute

KATMANDU, Nepal (BP) — Southern Baptist missionaries in Nepal are unsure about future work in that country since the latest five-year agreement between the Nepalese government and the United Mission to Nepal expired May 26.

Southern Baptists' two missionary couples in Nepal work under the direction of the United Mission to Nepal, an interdenominational Christian mission that began work in Nepal in 1954 to help Nepalese in the areas of health, development and education. Today the United Mission coordinates the work of 382 missionaries sent by 38 evangelical Christian groups from 18 countries in Asia, Europe, and North America.

The Southern Baptists are Wayne and Pat Thorpe and Robert and Mindy Watson. The Thorpes live in Tansen, where he, a Richmond, Va., native, is a physician at the United Mission's hospital and she, of Shelby, N.C., is a nutritionist and social worker. The Watsons, of Tyler, Texas, live in Katmandu, where he works as a lab technician at Patan Hospital and she is a church and home worker.

The United Mission's executive director, Edgar Metzler, said Nepal's

interim government granted only a six-month extension of the mission's work at the end of May. Government officials assured the organization no problems exist relating to the mission's future work in Nepal, but added any agreement must be negotiated with the new government, since prior arrangements were forged under the former government of King Birendra. Metzler hopes a new agreement can be reached by July 1.

The agreement with the Nepalese government declares mission personnel "will not engage in any proselytizing and other activities outside the scope of their assigned work."

While avoiding "evangelistic" work, missionaries freely share their faith and expertise under the United Mission's constitution, Metzler said. The constitution states the mission's goal is "ministering to the needs of people in Nepal in the name and spirit of Jesus Christ, and to make Christ known by word and life."

The question for the United Mission always has been the meaning of "proselytizing," according to Metzler. With political changes sweeping Nepal and the prospects of religious freedom, the

group's leaders wonder if the phrase could be deleted from a future working agreement.

"We've tried to determine what they (Nepalese) understand that term to mean," said Metzler, adding that Nepalese generally acknowledge that proselytizing "involves trying to convert someone by coercion or inducement."

If that's what proselytizing means, we don't want to do that anyway."

In the United Mission's 36 years in Nepal, no affiliated missionary has been accused of proselytizing, Metzler said. "We are free to live our faith, worship, express our faith and witness to people. Of course, we've been very active in the Nepali church."

Besides the United Mission ministry, other Christian work in Nepal includes various types of medical work sponsored by the Leprosy Mission, Seventh-Day Adventists, the Lutheran World Federation, the Evangelical Alliance Mission, and an interdenominational group called International Nepal Fellowship, the largest mission organization working in Nepal.

Chute writes for FMB.

Help needed in Chicago

The WMU Department of the Mississippi Baptist Convention Board is sponsoring a volunteer trip to Uptown Baptist Church in Chicago, Illinois, July 21-28, and they need two more volunteers to join the team, according to Monica Keathley, WMU consultant.

The team will be teaching Backyard Bible Clubs to children in the community, as well as assisting in other ministries of the church.

The cost to the volunteers will be approximately \$350.00, plus transportation.

Anyone who is interested is asked to contact Monica Keathley at 968-3800 as soon as possible.

Mongolia . . .

(Continued from page 3)

earlier visits. This time, however, officials voiced the need for exchanges on the undergraduate, graduate, and scholar levels.

CSI plans to send at least two teachers to Mongolia in July for a one-month English seminar with 10 Mongolian high school teachers. Mongolian officials asked Shelby to send another teaching team in September for an additional seminar at the Foreign Language Institute in Ulan Bator.

Once a Buddhist nation, Mongolia has been a staunch Soviet ally for decades and is officially atheistic. Less than a dozen Christians are known to live in the nation.

Intercession asked for wrong number

NASHVILLE — When it comes to handling requests for materials on organizing an intercessory prayer ministry, a rural telephone cooperative in Arkansas would like to cry uncle.

The toll-free telephone number for Communications Supply Service Association in Little Rock was accidentally included in a story in Church Administration magazine on how to begin an intercessory prayer ministry in local churches.

"Your Church's Prayer Ministry for Bold Mission Thrust," an article on pages 10 and 11 of the May issue of

Church Administration magazine, carried the wrong toll-free telephone number when directing interested persons to order resources.

Communications Supply Service Association has been getting several calls every day from church members interested in prayer ministries.

To order materials for beginning a prayer ministry, please call the Sunday School Board's toll-free number, 1-800-458-BSSB. The incorrect number on Page 10 will be helpful only to those who want telephone equipment or service from some very patient (and very busy) folks in Arkansas.

Freedom for Nepal Christians rests on society

By Michael Chute

KATMANDU, Nepal (BP) — Nepalese Christian leaders say societal pressures from the country's overwhelming Hindu population, not governmental laws, will determine future prospects for religious freedom in Nepal.

Still, the Christian minority is exerting some influence through newly won freedoms. Mass demonstrations in April toppled King Birendra's absolute monarchy, resulting in a pro-democracy interim government in the world's only Hindu state.

The demonstrations ended a ban on political parties and established a multiparty system. The government promises free elections will be held after a committee frames the new constitution, probably within the next year.

Churches affiliated with the Nepal Christian Fellowship sponsored a mid-May rally in a downtown convention center in Katmandu, the nation's capital, to celebrate the new government's guarantee of religious freedom. The first rally of its kind ever staged in Nepal, the gathering attracted more than 4,000 Christian participants. The meeting followed an earlier Easter procession through the streets of Katmandu by about 400 Christians.

Addressing the Christian rally, Nepali Congress Party supreme leader Ganesh Man Singh emphasized the need for religious tolerance and a secular state in Nepal, reminding Christians that "free worship" is one of the party's four goals. He listed other goals as "free platform, free conscience and free association."

"Nepal must be a secular state," said Tirtha Thapa, Nepal Christian Fellowship general secretary, about Christian desires for Nepal's new government. "Also, all cases against Christians in the courts must be

canceled and all Christians in prison must be released."

Persecution of Christians in Nepal grew in the 1980s as increased Christian efforts in the nation drew Hindu ire. Conviction for proselytizing meant a six-year prison term; religious conversion brought a one-year term.

Thapa noted that 85 cases, involving 250 Christians, are slated for litigation in Nepali courts. The Nepal Christian Fellowship took a list of 29 Christians held in Nepali prisons to the interim government, asking for their immediate release. Thapa and NCF President Mangal Man Maharjan met with Prime Minister Krishna Prasad Bhattarai at the end of May to discuss the families of those killed in the demonstrations and people still in prison.

The Nepali Congress Party also passed a resolution during a special convention stating that all religious prisoners should be released.

"But it's been a month since they passed that resolution," said Loknath Manaen, secretary of the Bible Society in Nepal. "There's no reason, no grounds, no justification for holding those people a day longer. The time may come when we need to decide to take to the streets or some other means to petition the government" concerning religious prisoners.

In recent weeks the interim government has continued its message of religious tolerance towards people of all faiths. Besides Singh's speech to Christians, Prime Minister Bhattarai addressed similar celebrations by Muslims and Buddhists.

However, "We're not counting on the government to help us achieve our goals," Manaen stressed. "Our mandate as Christians is quite clear: we will continue our work regardless. Previously we had to jump through

the window.

Now the door is wide open."

Since Hindu leaders claim 95 percent of Nepal's nearly 19 million people are faithful to their religion, Christian leaders say Hindu society won't be changed by laws. They believe opposition to the church still will come from the Hindu community, which strongly opposes change. But under a new constitution supporting religious freedom, they point out, a person would not be imprisoned for changing religions.

Government guarantees of religious freedom have prompted debates of increasing intensity over the right to proselytize and the establishment of a secular state. Government officials say they believe constitutional changes expected within the next three months could settle the issues in favor of religious minorities.

But talk of guaranteed religious freedom has brought a backlash from Nepal's Hindu sector. Robert Karthak, pastor of the Gyaneshwar Christian church, noted that while some Nepalese political leaders sympathize with calls for religious freedom from Christians, Muslims, and Buddhists, many Hindus oppose more freedom.

The Nepal Arya Samaj, a Hindu organization, has issued a statement saying Nepal should not become a secular state because that would run contrary to the religious sentiments of Nepal's majority.

"The (705 million) Hindus throughout the world consider Nepal the center of their faith, which is a matter of great pride for the Nepalese people," said the statement.

"The majority is on their (Hindu) side," Karthak admitted. "But (a Hindu backlash) wouldn't affect us much. The Lord, during 40 years, has looked after his people. The church has survived and grown, not only

numerically but spiritually. Persecution has been a blessing in disguise.

"Throughout the past 40 years the church has been under pressure. It's against the (old) constitution to convert, and officially the church didn't exist. Now democracy has come and we're hoping human rights will be granted and we'll have full religious freedom in this country."

Bible society leader Manaen is not overly concerned about a Hindu backlash, either. "What's happening should not be mistaken as a Hindu attitude, but only a handful of people trying to maintain the old power base. It's been proven in a short time that Nepal is not the Hindu kingdom we thought it was. There's no going back for Nepal in religion or politics; going back to a Hindu kingdom concept is several steps backward. Thinking people won't allow that to happen."

Karthak expressed a different fear of some church leaders: that religious freedom will open Nepal to an onslaught of proselytizing efforts by religious cults. He pointed to the Children of God and Jehovah's Witnesses as examples of groups making inroads among Nepalese Christians. Because of this influx of cults, Karthak said, "We have a fear that when full freedom is granted, the status of the church will go down."

Before 1950 no known Christians lived in Nepal, according to Karthak and other Christian leaders. Karthak was part of the first group of Christians who came to Katmandu from Darjeeling, India, in the early 1950s. They started a church with about 15 Indian expatriates.

Today estimates on numbers of Christians vary, but most sources agree on about 50,000 Nepalese Christians. Most churches affiliate with the Nepal Christian Fellowship, which claims 90 churches and 800 preaching

points throughout the country. Another 20 Assembly of God churches formed their own association. A small number of churches is not aligned with either group.

Church leaders find it increasingly difficult to instruct church members in the freewheeling environment democracy has brought to Nepal. "Some of the young people are so excited they want to go and preach," Karthak explained.

"We haven't been given any recognition and some of our people think it's time to show the government and people that we're Christians and we're here."

But he thinks the church should "abide by God's time. God himself will guide us, and we feel he will give us recognition when the time comes."

Yet many Christians believe the time has come. They say the Easter street procession and open rally in Katmandu tested the waters. Nepal

Christian Fellowship leaders are scheduling a national rally for Christmas, when they plan to fill the 60,000-seat National Stadium in Katmandu.

Other church leaders are asking their constituents to move slowly and not draw too much attention to the church by their actions. Some Nepali Christians also caution Christians outside Nepal to use restraint in future dealings in their country.

Nepalese critics of Christianity often have called the faith an American religion. Foreign Christians' willingness to spend missions money in Nepal could make the situation more difficult for the church, Karthak noted.

"American dollars have actually done a lot of harm," he said. "We don't need money; we need prayer."

(Continued on page 10)



Faces and places

by Anne Washburn McWilliams



Thursday, June 14, 1990

BAPTIST RECORD PAGE 7

"In the Garden"

George Gilmore's favorite hymn is "In the Garden."

*I come to the garden alone
While the dew is still on the roses . . .*

"Daylilies show their true colors early in the morning before the sun changes their hues," said George. And he is in a position to know. For five years, he and his wife, Debbie, have been planting daylilies so that now they have 400 varieties in their gorgeous garden at Route 1, Walnut Grove, not far from Golden Memorial State Park.

All the individual kinds are registered, he said, and the colors on June 3 blazed across the yard in front of his house in shades of gold and orange, pink and rose, yellow and bronze, maroon and fuchsia, and everything between! For the most expensive one, he said, he paid \$40 for one bulb. Other beds in the yard contain impatiens and begonias, to name only two. Pink daisies mingle here and there with the daylilies. An unusual gazebo that George built is a home for hanging ferns.

*He speaks, and the sound of His voice
Is so sweet the birds hush their
singing . . .*

The number of years George has

been building a garden is almost the same as the number of years he has been a Christian. Four and one-half years ago — not so long after he began his garden — he began a new walk with Christ. "Did something special happen to bring about that change?" I asked him.

It was due to Debbie's influence, he indicated. "You know, it's hard for a non-Christian to live with a Christian!" he said with a laugh. The two, who have known each other most of their lives, are members of High Hill Church, Neshoba County, where Paul Leber is pastor. "That's the Gilmore family's home church," he said. Debbie (Leach)'s "home church" was New Ireland, near Union in Newton County. High Hill is making use of George's gardening talent as chairman of the Building and Grounds Committee. Already he envisions daylilies planted along a walkway at the cemetery.

*And the melody that He gave to me
Within my heart is ringing . . .*

Both George and Debbie, young adults, are amazingly versatile in their array of talents. At least three days a week, he commutes to Jackson, where he is employed with

Kraft Foods. She is head teller of the Eastover Bank at Forest. After work hours, on Saturdays, and in early mornings, they work together or individually in the garden. Besides that, they together have built a greenhouse and a small barn in which to store machinery. Later they plan to add a wing and a porch to their already nice-sized brick house. He built the beautiful table in their dining room, and she made the bowlful of red ceramic apples that centers it! His building talent he has put to use at the church by helping to install central heat and air.

The two of them are sharing the melody of Christ's love with young people. As co-chairmen of the Youth Committee at High Hill Church, they use many of their creative talents. Along with some of the parents, they produced a Christmas movie. Later, George directed a special Easter program. Once a month they plan some social activity for the youth. Perhaps it will be a weekend youth rally, or it might be a trip like the recent one to the zoo, LeFleur's Park, and the Agriculture and Forestry Museum in Jackson.

One of their specialties is baking and decorating cakes. For instance, Debbie did a "doll" cake for a little girl, where the cake baked in a fluted pan formed the skirt for a Barbie doll. Besides birthday cakes for various family members and church members, their creations have found their way to Vacation Bible School and to wedding receptions.

At Christmas, they share their baking talent by cooking up a bunch of candies and other goodies and taking them to shut-ins.

On Sunday afternoon, June 3, the Gilmores held open house, to show off their daylilies, which were at peak perfection. W. D. and I were among the guests who stood and gazed in awe at the glory of the Gilmores' garden, formed with their own hands, in cooperation with the Master Gardener.

*And He walks with me and he talks
with me*

*And he tells me I am his own
And the joy we share as we tarry
there*

None other has ever known.



One cake that Debbie baked.



George and Debbie Gilmore in thier daylily garden.



Memorial trust fund established

The family of the late Mr. and Mrs. Nathan Oliver recently established the "Nathan and Carolyn Oliver Memorial Trust Fund" with the Mississippi Baptist Foundation, memorializing Mr. and Mrs. Oliver. The income from this fund will make it possible each year for some boy to attend Central Hills Baptist Retreat where, in a Christian environment, he will receive biblical teachings with emphasis on missions.

"Mr. Oliver, in his lifetime, was instrumental in locating the assembly at Kosciusko, and it is fitting that the family established this particular memorial," said Aubrey L. Boone, executive secretary, Mississippi Baptist Foundation. He added, "There may be others who would like to establish memorials such as this. If so, they may contact the Mississippi Baptist Foundation, P. O. Box 530, Jackson, MS 39205, for assistance."

Pictured, left to right, are Paul Harrell, director, Brotherhood Department; Carolyn Orr, daughter of Mr. and Mrs. Oliver; William Nathan (Buddy) Oliver Jr., son of Mr. and Mrs. Oliver; and Boone.

*I put some okra seeds in a cup of
water to soften before planting. Only,
I didn't get to plant them the next day,
or the next several days, even.*

The seeds began to sprout as the outer hull began to soften and decay. When it was dry enough in my garden, I planted the sprouted okra seeds. Now, there are tiny green leaves pushing through the surface of the dirt.

We are like those tiny seeds. We are

hard and tough with sin until we surrender to God through Jesus Christ. As we soak in the water of God's Word our old selves (old man) begin to "decay" and our new inner self begins to "sprout" until we who are buried with Christ push through and begin to bloom and produce fruit and more seeds for the kingdom of God.

—Linda S. Leach
Greenville

Devotional

Let us also go

By Gene Hines

Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him." (John 11:16, NIV).

I guess these days Thomas would be called a pessimist. You know, the annoying type who is always pointing out what is wrong with a plan or an idea. "Whoa, fellows, have you thought about this problem?" You know the type. The proverbial wet blanket. But, Thomas had a point. A point called "count the cost."

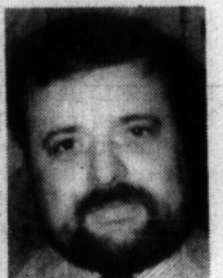
I don't get the feeling that there are too many Thomases around any more. We seem to live in an age when Christians are caught up in a what-wonderful-thing-have-you-done-for-me-lately-Lord mind-set. You don't hear a lot of "let's go and die with him," do you?

It certainly looked as if Jesus was on his way to die. Jesus heard that Lazarus had died and so he made straight for Bethany. There was only one problem. Bethany was near, very near, to Jerusalem and Jerusalem was where they were looking for a way to get rid of Jesus. So, Thomas knew what going back to Bethany meant. It meant that Jesus would be walking into a trap. But still, Thomas said those magnificent words, "Let us also go, that we may die with him." The other disciples must have looked at Thomas with slack-jawed astonishment.

Maybe I'm a pessimist, too, but it seems to me that the essence of Christianity is not a "do wonderful things for me, Lord" attitude but a "let's go and die with him" attitude. Would we have said, "Let us go also, that we may die with him"?

That is why I like old "doubting" Thomas so much. Because he was, like me, a real flesh and blood man who was sometimes a little hesitant, a little weak, and a little doubtful. But push him up against the wall and he knew who his Lord was. "Let us also go . . ."

Gene Hines is a missionary in Tokyo, Japan.



Hines

Annuity Board Sunday is opportunity for Baptists to Touch A Life with Love

Touch a Life with Love is the theme of this year's Annuity Board Sunday on June 24. Southern Baptists set aside this annual date to celebrate the denomination's respect for retired persons and other church workers.

This year the Annuity Board is focusing on the Adopt An Annuitant ministry, which is funded through contributions by individuals, churches, Sunday School groups, deacons, mission organizations, and even businesses. The ministry supplements the inadequate retirement benefits of almost 700 retirees.

By donating \$50 a month, caring people have made a big difference in the lives of these retired Baptist ministers and their widows, according to John D. Boskas, director of endowment for the Annuity Board.

"The reasons for inadequate benefits are many," Boskas said. "Many of the retired ministers in financial trouble are an older group, 40 percent of them 75 years and older."

"They served during the Great Depression/World War II era when there was little concern given to retirement. Whenever interest was expressed there was seldom enough money to pay for it."

"Now these annuitants are usually living on fixed incomes such as Social Security and are forced to scrape together enough money for food and medical bills," Boskas said.

"An extra monthly check from the Annuity Board can literally make the difference between eating and going hungry," he said.

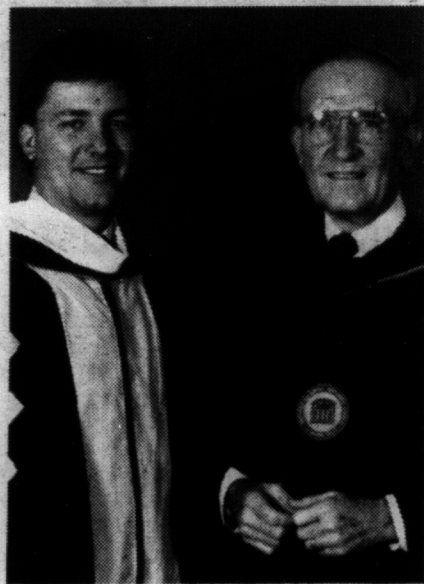
Interest in the Adopt An Annuitant ministry is growing. The Annuity Board recently released the video,

Helping Our Family — An Annuitant Story, which features four elderly church and denominational workers who are recipients.

"During this 22-minute video four of our dear annuitants tell their stories," Boskas said. "The stories include their ministries, their current retirement circumstances and their gratitude for the Adopt An Annuitant ministry."

Individuals and groups are responding to the needs of these retirees.

"Our family counts it a real blessing to participate in the Adopt An Annuitant ministry," said Sandi Black of Albuquerque, N.M.



SWBTS President Russell H. Dilday awarded the doctor of musical arts degree to Mississippi candidate Mark A. Moore of Columbus.

"As a family we could not locate a retired pastor, a widow or retired missionary to help. The Adopt An Annuitant ministry is a meaningful way for us to touch an individual's life," she said.

"Our Sunday School class was looking for a ministry we could all get involved in," said Roger Lamkin, a member of First Church of Oak Cliff in Dallas.

"What I like about the Adopt An Annuitant ministry is that I am meeting the needs of a real individual. The excitement and enthusiasm of the program among our class members has spread to other Sunday School depart-

ments and even our church staff.

"It has become a real blessing to this entire church," Lamkin said.

"We are seeing more and more groups of Southern Baptists coming together to give the \$600, which funds one annuitant for an entire year," Boskas said.

"We are excited about the response and believe Southern Baptists will continue to reach out and meet the needs of our fellow Christian servants," he said.

The video is free. Copies are available in your associational office or by calling the Annuity Board's toll-free number, 1-800-262-0511.

SWBTS graduates 17 from Mississippi

Southwestern Seminary in Fort Worth, Texas awarded 462 degrees in its commencement ceremonies conducted May 11. The spring class was the second largest in the seminary's history. Among those graduating were 17 Mississippians. Mark A. Moore, minister of youth and music at First Church in Hazlehurst, received his doctoral degree in Musical Arts.

Those who received masters' degrees included: Grant A. Arinder; Anchorage, Alaska (formerly of Columbus), Master of Divinity; Charles B. Atkinson, Clinton, Master of Arts in Religious Education; Edward G. Furst, Farmington Hills, Master of Arts in Marriage/Family Counseling; Scotty W. Goldman, Philadelphia, Master of Divinity; Lowell W. Grothman, Granbury, Texas (formerly of Greenville), Master of Arts in

Religious Education;

Daniel A. Hathorne, Soso, Master of Divinity; Merrill M. Hawkins, Jr., Starkville, Master of Divinity; Mark T. Holmes, Gulfport, Master of Divinity and Arts in Religious Education; Patricia Hunt, Fort Worth, Texas (formerly of Greenwood), Master of Arts in Church Social Services;

Scott McReynolds, Gulfport, Master of Arts in Religious Education; M. Kay Raymond, Brandon, Master of Arts in Communication; Dennis E. Salley, Meridian, Master of Divinity; Thomas L. Sanders, Vicksburg, Master of Arts in Religious Education;

Bryant E. Sumrall, Lexington, Master of Divinity; Lori S. Westermann, Picayune, Master of Arts in Communication; Samuel L. Word, Southaven, Master of Arts in Religious Education.

Last of the Mohicans get their Bible back

STOCKBRIDGE, Mass. (EP) — A historic Bible presented to the Mohican tribe in the 1700s will be returned to the tribe by a museum in Stockbridge, Mass.

"We are pretty elated," tribal chairman Reginald Miller told the Associated Press. "And the trustees know that we will take even better care of it than they have, because it means so much more to us."

The two-volume, gold-embossed folio Bible was given to the tribe in 1745 by the Prince of Wales. It was purchased from the tribe in 1930 for \$1,000 by heiress Mable Choate, who willed it to the Mission House Museum in 1948.

The agreement will have to be approved by probate court, but museum spokesman Frederic Winthrop said he feels the return will be in keeping with the late Choate's wishes. "We feel that it would be what Miss Choate would want," he said. "She bought the Bible as a good-faith gesture to help the tribe."

The Mohican tribe fought beside Massachusetts farmers in the Revolutionary War, and embraced Christianity. The remnants of that tribe became known as the Stockbridge-Munsee after being driven from the Berkshires.

It is great to have friends when one is young, but indeed it is still more so when you are getting old. When we are young, friends are, like everything else, a matter of course. In the old days we know what it means to have them. — Edvard Grieg

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

A wonderful papa

Editor:

My father was very dear to me. That was back in the good old days when most of us people called our fathers, "Papa," and he was a wonderful papa to all of us five children that were left for him to raise.

I was three years old when my mama died and left us all alone with Papa. So he got his mama and sister to come up from New Orleans in 1916 to live with us on his 160-acre farm. I have called it the 160 acres of paradise and the mansion on the hill. There were five of us children. I was 3; my sister, Arcola, 7; my brother, Edward, 9; my sister, Annie Mae, 12; my brother, Henry, 15 years old.

After Grandma and Aunt Rosa came to live with us, we all had a big time together — going to church, protracted meetings, and camp meetings every summer. We all had a big time on that big old 160-acre farm and in that mansion on the hilltop.

And the family altar Papa had in our home every night after supper — that was great. It was great having a wonderful Christian papa to guide our pathway every day. Today I always look forward to the Baptist Record. Thanks a lot.

My papa was a Christian man and a wonderful papa.

Thanks again for the Baptist Record.

Mrs. Emerson Smith
Brookhaven

"Party caucus" term incorrect

Editor:

I strongly disagree with your statement in the editorial of May 10 that our convention is being run by a small group of people who are led by one man. Such an inflammatory statement should not be made in the editorial of a state Southern Baptist newspaper. However, since you did make the statement, I ask you to publish the names of the people who make up the "inner circle," and especially the name of our "leader."

I attended the Pastors School and Bible Conference at First Church, Jacksonville, Fla. in February. You called it a "party caucus." It was not. It was a worshipful time of spiritual refreshment, motivation, and training. The preaching, teaching, and singing exalted the Lord Jesus. Your term "party caucus" is normally used in description of a worldly event and should not be used to describe the Pastors School and Bible Conference at FBC, Jacksonville.

The May 10 editorial is another example of your biased, one-sided por-

trayal of recent Baptist life. I support your right to disagree with me. But in my heart I do not feel that the editorial column of the Baptist Record should be used to present conservatives as being paranoids who are afraid to trust the people who make up our SBC.

Please, sir, try to be fair and impartial in your comments.

Philip Cooper, pastor
Corinth

Support for Baptist heritage

Editor:

I found the contents of the editorial pages in the Baptist Record Thursday, May 17, 1990 to represent stands and expressions which I can heartily support. As a Baptist layman who attended a number of layman retreats and conferences at Southern Seminary over the years, I found the stance and thrust of mission of Southern Seminary to be very helpful in my personal pilgrimage. I have also benefited from having ministers who have graduated from Southern Seminary as ministers of churches to which I have belonged.

Thank you for your apparent support of the Southern Seminary at this time of trials and unwarranted criticism.

I agree with the article on "Freedom and the Press."

Having been aware of much of the work of the Baptist Joint Committee on Public Affairs, I join Fred Schwengel in the opinion that the Joint Committee warrants Southern Baptist continued or increased support under the able leadership of Dr.

James Dunn.

When I see the premise of freedom, traditionally basic to Baptist beliefs being threatened by segments of our membership, I find it refreshing to learn that there are still some who vigorously support our Baptist heritage.

George D. Purvis, M.D.
Jackson

Volunteers in Samoa

Volunteer teachers are needed for one year or longer for American Samoa Christian Academy. Grades are kindergarten through eighth. Housing is provided and airfare for trip home. Departure time: Mid-August 1990. Call the Home Mission Board's Mission Service Corps Department at 1-800-HMB-VOLS for information.

Doris Conner
Home Mission Board
Atlanta, Ga.

"Unprincipled" attack

Editor:

We are responding to recent actions of Southern Seminary trustees as they pertain to our members.

Just prior to his first trustee's meeting, Jerry Johnson, age 25, delivered a document to trustees and to the Southern Baptist Advocate for national distribution.

Johnson leveled an unprincipled attack on President Honeycutt and faculty members. He impugned Dr. Honeycutt's character and biblical fidelity. Johnson stated: "One would have to be as blind as a mole not to see that Dr. Honeycutt just does not

believe the Bible."

We know Dr. Honeycutt as a gentleman of highest Christian character, a leader seeking to serve all Southern Baptists, and a scholar who has demonstrated a lifetime of love and devotion to the Bible as God's holy Word.

Johnson also attacked the character of Dr. Tupper, citing events which occurred during the spring of 1983, events promptly dealt with Dr. Tupper, President Honeycutt, and the trustees.

That was the time when Dr. Tupper's wife Betty was dying of cancer. We walked with Frank; Betty; and their children, Elgin, 13, and Michelle, 9, during her last months. We witnessed Dr. Tupper as a devoted husband and father and as a courageous teacher committed to the faith. Students in that class have spoken to Dr. Tupper's powerful witness as he sought to think theologically and live faithfully during that agony. We commend Dr. Tupper to any Baptist church as a faithful teacher and preacher of God's Word.

Fundamentalist trustees also moved in an unprecedented way to take over leadership of the board by removing from the Executive Committee two of our laymen: Henry Huff and Ken Hall. The work of the trustees and well-being of the seminary will be diminished by rejecting the resources of these two outstanding Baptist laymen and community leaders.

The congregation of Crescent Hill Baptist Church in Louisville, Ky., by vote of the congregation on May 16, joins me in this statement.

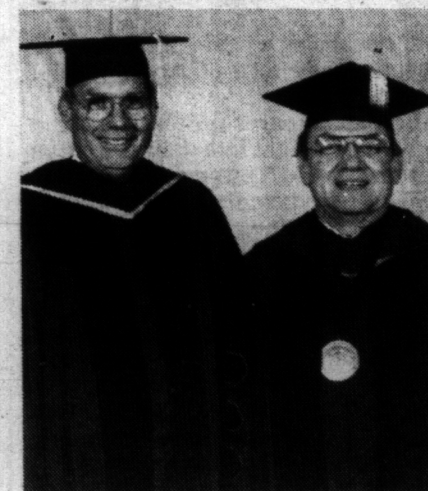
H. Stephen Shoemaker,
pastor

Lindsey of Kosciusko, chaplain resident at East Mississippi State Hospital, Kosciusko, doctor of ministry; Landrum P. Leavell II, seminary president; Chuck Pourciau of Baton Rouge, pastor of Centreville Church, Centreville, doctor of philosophy; Greg Williams, Laplace, La., pastor of Hollandale Church, Hollandale, doctor of philosophy.

Mississippians who received their associate degrees from the New Orleans Seminary are Varion L. Stogner, Columbia, associate of divinity; Billy J. Deer, McComb, now pastor at Bayou Des Glaises Church in Moreauville, La., associate of divinity; Carl W. Dudley, Brazoria, Tx., formerly of Lucedale, associate of divinity; Albert W. Bartlett, Meridian, associate of divinity; Timothy L. Aycock, Morton, now minister of music and youth at White Sand Church in Poplarville, associate of divinity.

Thirtyeighth Avenue Church, Hattiesburg, has recently filled two staff positions. **Timothy Leggett** has filled the position of minister of education and college. He is a graduate of **William Carey College, New Orleans Seminary**, and **Southwestern Seminary**. Leggett goes to **Thirtyeighth Avenue** from **Picayune** where he was employed as a counselor with the **State Department of Rehabilitation Services**. **Gale Griffith** has also joined the church staff, serving as minister to the deaf. Gale is a student at the **University of Southern Mississippi** working toward a degree in deaf education. **G.Wiley Abel** is pastor.

Davis earned the associate of arts degree in 1963 at Clarke College, Newton, and the bachelor of arts degree in 1965 at Samford University, Birmingham. In 1970, he received the master of divinity degree from Midwestern Seminary.



Kansas City, Mo. — Mississippi Baptist
Gerald C. Davis (left) is joined by M. Ver-
non Davis (right), vice president for
academic affairs and dean of the faculty,
after commencement exercises for
Midwestern Seminary. Davis, of Tupelo,
received the doctor of ministry degree.

Please send all your questions about drug and alcohol dependency to Chaplain Don Nerren, 1225 N. State St., Jackson, MS 39202-2002, or call toll free outside Jackson at 1-800-962-6868 or in Jackson at 968-1102. All questions will be answered in letter form whether or not they appear in this column.

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Arizona pastor fights influence of New Age

By Karen Willoughby

SEDONA, Ariz. (BP) — A medicine wheel made of small rocks and dead branches attracts people from all over the world to a hillside less than a mile from First Baptist Church of Sedona, Ariz.

They come to absorb electromagnetic impulses that they believe will heal them physically, emotionally, and spiritually.

"Because I believe it will work, it will work," said a woman who identified herself as She-who-sings, a New Age healer. "What is truth is what's true for you."

People caught up in the New Age movement reject Christianity as a non-truth, said Joe Berna, pastor of First Baptist Church in Sedona.

"I've made it a priority to study New Age," he said. "A recent CNN news report listed Sedona as one of the three major New Age centers in the world."

Sedona's confluence of deep red rock formations is unique in Arizona, Berna said. New Agers flocking to the mountain town have fashioned their version of native American medicine wheels at several locations.

"Scientific phenomenon says there is some kind of energy in some of the rocks here," he said. "But I'm convinced there is nothing spiritual in it. It's like the copper bracelet some people wear because they think it helps their arthritis."

New Age thought is a blend of Eastern Mysticism, superstition, the occult and American Indian folklore, with a strong emphasis on humanism — the philosophy that man has the power within himself to change his circumstances, Berna said.

"They believe man has the ability to bring harmony in the world, and that Christianity, with its emphasis on man's need for a savior, is what has caused there to be no peace," he said. "You don't call a New Ager a sinner. He thinks he's God."

Efforts to reach the up to 5,000 New Agers in Sedona with the good news that Jesus Christ paid the price for their sins so far have been less than successful, Berna said.

"I have an evangelist's heart," he said. "This New Age thing angers me and aggravates me. Art, philosophy, beauty, and aesthetics are not going to lift up or redeem these people. Only Jesus Christ will."

"There is no possibility for harmony or peace in the world until Jesus Christ, the Prince of Peace, comes. How could anyone imagine that we could have harmony in the world with man in control?"

Because the New Age movement is touted as a way of thinking and relating to the world rather than as a religion, it is freely accepted on school campuses and has become part of the curriculum, Berna said.

"I can't even pass out flyers at the elementary school about vacation Bible school," he said. "But New Agers are able to pass out their literature on public school property because the administration has decided New Age doesn't sound like religion."

Berna goes to the medicine wheel near First Church to talk with the people who come to get energy from the rocky red hillside peppered with forest-green scrub pine.

"I go to share the gospel of Christ with those who will listen," he said. "It's easier to lead an alcoholic to the Lord than a New Ager."

He frequents area restaurants favored by New Agers and often has two-and three-hour one-on-one discussions with them about the claims of

Jesus and the New Age counterclaims.

He is president of the Sedona Association of Evangelical Churches, a pastors' group, and is using that position to rally area Christians to a community-wide awareness of the dangers inherent in the New Age movement.

"They would deny they are satanists," Berna said. "But they see Christianity as evil."

Just as disturbing to Berna are Christians who blend their faith with New Age practices such as self-help motivation, the wearing of rock crystals "just in case they might do some good," meditating at energy vortex areas such as medicine wheels, and visualizing a world peace brought about by the efforts of people without God.

Berna compares people who blend New Age thought into their Christian faith with Old Testament Israelites who accepted elements of Baal worship as part of their farming methods. Doing so brought on God's wrath, Berna said.

"A Christian who truly loves the Lord Jesus can't be involved in New Age, because they're diametrically opposed," Berna said. "It is only a relationship with the Lord Jesus Christ that redeems total man, not anything that man does for himself."

Karen Willoughby is a Missions Service Corps volunteer serving as regional reporter in 15 western states.

Homecomings

Gatesville Church (Copiah): June 24; Phil Mullens, pastor.

Beulah Church, Inverness (Humphreys): June 24; 10 a.m.; covered dish in fellowship hall, noon; afternoon singing, 1:30 p.m.; no night services; Gospel Echoes, Pearl, guest singers; Billy McClellan, pastor.

Bond Church, Bond: June 24; Sunday School, 9:45 a.m.; worship, 11 a.m.; dinner on the grounds, noon; 1:30 p.m., special singing and music; 3 p.m., preaching; Dan Silkwood, former pastor, guest speaker; special music provided by Gerald Simmons, former music minister.

Revival dates

Concord Church, Pelahatchie (Rankin): June 17-22; Bill Webb, Midway Church, Meridian, evangelist; Mrs. Senita Webb, Midway Church, music leader; Sunday, 6:45 p.m.; Mon.-Fri., 11 a.m. and 7:30 p.m.; LaVerne Summerlin, pastor.

Ramah Church, McCall Creek (Franklin): June 17-21; John Merck, Lucedale, evangelist; Claude Bowlin, Ramah Church, music; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7 p.m.; Fred Morris, Sr., pastor.

Union Church (Rankin): June 10-15; Charles Burnham, evangelist; Mon.-Fri. 7:30 p.m.; Vernell Daniels, pastor.

Farmhaven Church, Canton: June 17-22; services, Sunday, 11 a.m. and 7 p.m., Mon.-Fri., 7 p.m.; John W. Wade, Sr., pastor, Bond Church, Wiggins, evangelist; Dan Patrick, minister of music, Center Terrace, Canton, music director; Norman G. Walker, Jr., pastor.

Names in the news



Executive Council members for the Mississippi State University Baptist Student Union are: left to right: (first row) Melanie Groner — student outreach coordinator; Ginger Turner — social director; Sara Barker — community outreach coordinator; Lisa Batson — fine arts director; Tracy Fortenberry — International student chairman; (second row) Haley Higginbotham — discipleship coordinator; Suzanne Teel — publicity chairman; June Scoggins — BSU associate director; Michael Bowers — student center director; Jo Ellen Allison — president; Ken Watkins — BSU director; Susan Lee — worship/study coordinator; Brent Richardson — intramural director; Susan Peugh — missions director.



Hoyt and Carolyn Swann of Meridian, recently attended an orientation meeting for Southern Baptist chaplains and spouses held at the Home Mission Board, SBC, in Atlanta. This orientation was sponsored by the Chaplaincy Division of the Home Mission Board, to provide the Swanns with current information on the organization and programs of the Home Mission Board and the support available to Southern Baptist chaplains and spouses. An endorsing service was held at Central Church of Douglasville, Ga. Swann, who serves as a chaplain with the U.S. Navy, stationed at the Naval Air Station in Meridian, is one of more than 1,200 full-time Southern Baptist military and civilian chaplains.

David Carl Smith, Petal, received the bachelor of music ministry degree on May 18 from Florida Baptist College in Graceville, Fla.

The combined choirs of Clay County churches will present the musical "To Be An American" at First Church, West Point, July 1, at 6:30 p.m.

Two Mississippi musicians will be featured during WMU summer conference, July 14-20, at Glorieta Conference Center, Glorieta, N. Mex.

Carol Joy Sparkman of Clinton will be pianist for the week. Tommy Byrd of Clinton will be organist for the week.

"Empowered!" will be the theme for the conferences.

Just for the Record

Flag Chapel Church, Jackson, will hold Vacation Bible School, June 18-22. Children's classes will be from 6:30 to 9 p.m. Adult classes will be from 7 to 9 p.m. A nursery will be provided.

Westview Church, Jackson, will have Vacation Bible School for four year old through sixth graders, June 18-22, from 8:45 a.m. to 11:45 a.m. Westview Church is located at 1910 McDowell Road.

Byram Church, Jackson, will have Vacation Bible School, June 18-22, from 9 a.m.-noon for ages 3-12, and from 7-9 p.m. for youth grades 7-12. A parade will be held June 16 at 10:30 a.m. James D. Whittington is pastor.

Freedom for Nepal Christians . . .

(Continued from page 6)

Fellowship in the gospel and prayer support are what we need most. We're like the children of Israel when they didn't have a king and everyone did his own thing, his own way. We really pray the Lord will give us a spirit of unity, a spirit of submission, or otherwise freedom will be misused."

Nepal Christian Fellowship churches will devote this year to training church members about proper expressions of democracy. They also will emphasize training in evangelism.

"In many places in Nepal, people have never even heard the gospel once," said NCF President Maharjan, who also is pastor of Patan Church. "Our plan is to at least once let everyone hear the gospel. For that goal, our church members need training in evangelism. In this time of the interim government, it's a good opportunity for us. When democratic elections are held, after that, we don't know."

Manaen predicted only a few years of religious freedom in Nepal. "Then the power will move again into the hands of a few people," he said. "A decade of harvest is what I see. We have to do what we can in a short amount of time."

Chute writes for FMB.

A hearty laugh, the capacity to turn a joke, the art of being ridiculous at times, of giving attention to silly and unimportant things, an easy smile, a friendly, appreciative, and cordial manner — such evidences of good humor and enjoyment will smooth a person's path through life as nothing else in the world can do. Whatever form the effort to make a success of one's life may take, the real motive is to produce a sense of satisfaction in living both within one's self and within others. We have only to look about us to see how well this is being accomplished by good-humored people. — Harry C. McKown.

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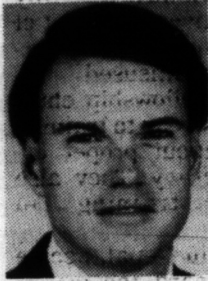
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Some spiritual diseases and their cures

By N. Allan Moseley
James 4:1-5:6

This year there is internal conflict in the Soviet Union, China, and South Africa. Turn one page back in the history books and there is record of conflicts in Afghanistan, Nicaragua, Grenada, the Falklands, and the interminable wars in the Middle East and in Ireland. The geography changes but the plot does not — man is fighting with man. Jesus promised us that there will be wars and rumors of wars, and James explained why. It is the pursuit of pleasure that causes conflict. When two people pursue the same pleasure and insist on having their own way, then "wars and fightings" occur. It happens every day. In the home, one spouse wants to hide behind the newspaper and the other wants to talk — the result is a battle, or at least a cold war. At the mall, two motorists want the same parking space. On a larger scale, two nations want the same land and resources, and if both pursue



Moseley

BIBLE BOOK

their "lust," international conflict is inevitable. The antidote for the selfish pursuit of pleasure that causes conflict is selflessness. The selfish pursuit of pleasure results in the unasked prayer of a self-sufficient person — "ye have not, because ye ask not" (4:2). It is a vicious cycle of sin. The fleshly person covets something, and when his pursuit of pleasure is frustrated, he is in conflict with others. James says he would have what he desires if he would ask God (c.f. Ps. 37:4; Mt. 7:7), but he does not, because he is self-sufficient. God's intention is that his children rely on his immeasurable strength and undepletable resources, but prayerlessness is a message to God that we are self-sufficient and do not want his help. Lest one think that James' concept of prayer is shallow or misguided, he also noted that another result of the selfish pursuit of pleasure is the unanswered prayer of a selfish person. Even when one asks for something from God, it is asked for selfish purposes, "that ye may consume it upon your lusts" (4:3), there is no

guarantee that it will be granted (c.f. Jn. 15:7). Prayerlessness is sin, but so is selfishness, and both result in unfulfilled desires, which in turn leads to conflict. The answer is selflessness — the kind of attitude in which we depend on God's resources to provide for God's will.

Another basic human problem for which James shares the cure is pride, and the antidote for pride is submission to God. A feeling of pride in relation to God is the height of pretense, yet James reminded us that some people do seek God so that he will rubber stamp their own plans and ambitions. The essence of pride is to approach life with the swaggering supposition that what I choose for my life is best, so there is either no effort to consult God or his plan is rejected out of hand. James recorded that when one becomes proud, God becomes an adversary (vss. 4, 6). The answer for pride is submission to God (vss. 7, 10).

It is also possible for pride to surface in one's relationships with others — to judge, or speak evil (lit., "talk down") about someone (vss. 11-12). In such a case, the proud person has made himself the judge of others, and has not allowed the word of God to judge. In so doing,

he sets himself above the Bible, and "judgeth the law," rather than allowing the law to judge him.

Similar to the pursuit of pleasure and pride is the pursuit of power, and the antidote for the pursuit of power is sensitivity to the will of God. People often want power over their future (4:13), but it is God who ordains the future, so we should be sensitive to his plan for our days (4:14-15; Mt. 6:25-27, 34). It is also possible to pursue power over finances (5:1-6), but James wrote that such power is illusory, since worldly possessions are transitory (vss. 2-3). When wealth is used as a lever to gain advantage or to oppress others, it is a cause for the judgment of God (vss. 4-6). If we are able to have such power over others, it is only temporary, but God's power is permanent.

James reached the heart of man's sin in his discussion about this unholy trinity — the pursuit of pleasure, pride, and the pursuit of power. However, James also provided the antidotes for these deadly spiritual diseases — selflessness, submission, and sensitivity to God's will.

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport).

Going on with life, making a fresh start

By Wayne Campbell
Jeremiah 29:4-7, 10-14

Thomas Edison's laboratory had just gone up in smoke. As he stood with his wife and son in the acrid ruins, he observed, "All my mistakes have been erased. Now I can make a fresh start."



Campbell

Edison knew something about facing life's unpleasant realities positively.

To the Jewish exiles in Babylon, Jeremiah was instructed to write a letter advising them to deal realistically with their situation. Up to this point, they had refused to consider the possibility that their exile

was more than merely a temporary inconvenience.

LIFE AND WORK

Soon, they believed, they would be allowed to return to their beloved homeland. False prophets constantly fed this delusion. God's prophet, however, sends an opposing word from the Lord. The exiles are reminded that they are in Babylon because God has sent them there (vs. 4). This event had not come about merely by chance. The judgment God had sent them warnings of has finally come to pass. Furthermore, they are to "unpack their bags." God speaks to them about houses and gardens and marriages, all of which indicate some degree of permanence. Thus far their attitude had been similar to that of the character of whom I read who declared, "I have fought with reality, and I am happy to say that I have won!" God

challenges them to accept the reality of a lengthy sojourn in Babylon. We have each faced situations where nothing was more appealing than sudden escape. Jeremiah's letter to the exiles serves as a reminder that no matter where we are and regardless of our situation, God is still sovereign, and we are still in his domain. Our circumstances have not dethroned him.

Along with the unfamiliar surroundings, foreign language, and strange customs of their new environment, the misery of the exiles was compounded by their nationalistic view of God. Jehovah was basically the God of their nation with its temple and religious trappings. Where did their captivity leave them in terms of divine resources? Jeremiah's letter indicates that God does still care and that they are not beyond the reach of his arm. Even here, they are to pray

(vs. 7). The therapy of meaningful activity and the privilege of prayer have proven invaluable in helping persons deal with heartbreaking realities. Neither false hopes nor self-pity would be productive for them.

An elderly black lady who had spent weeks bemoaning an unhappy development in her life said, "I reckon when God sends us tribulation, he 'spects us to tribulate." But God also expects us to recognize he is God of the future, and by his grace life can still go on. Even as they were grappling with their exile, God was preparing for their return. Their problem was not so much geographical as it was spiritual. Thus the needed restoration was neither to a place nor a time, but to the Lord. It is he who enables us to stand in the ashes of yesterday's dreams and declare, "Now I can make a fresh start."

Campbell is pastor, Chunky Church, Chunky.

True security can be found only in God

By Tommy Vinson
Psalm 49:1-15

Two men were discussing the recent death of a wealthy acquaintance. "How much do you think he left?" inquired one. "He left it all,"



Vinson

replied the other. Psalm 49 is a testimony to the fact that "we leave it all." The theme of this wisdom psalm is the limitation of wealth. Unlike many of the other psalms, its main purpose is not to lead us into worship, but to instruct us in the principles of living. In this respect, it is much like the book of Proverbs.

The opening appeal (vss. 1, 2) is for all the inhabitants of the earth to listen attentively to what is about to be said. Perhaps the force of his appeal is due to the natural lack of interest in the subject at hand. Man apart from God does not enjoy being reminded of the temporary nature of his existence, and the limitations of his resources. It is apparent that the anonymous writer of this psalm has given considerable thought to the subject, and is now prepared to share the wisdom he has gleaned, and the deep insight he has uncovered (vs. 3).

The problem is stated succinctly in verse 6: "they that trust in their wealth." Our writer is not arguing that the possession of wealth is wrong. It is when wealth possesses us that sin enters the picture. Money is not evil within itself, but "the love of money is the root of all evil" (1 Tim. 6:10). When Barbara Hutton, the wealthy heiress of the Woolworth fortune died, Time magazine commented in its obituary notice about her numerous unhappy marriages to the rich and famous. The article concluded that she was "the poor little rich girl" who, though she had everything, had nothing

UNIFORM

(Psalms, John Phillips, p. 386).

The limits of wealth are highlighted in verse 7: "None of them can by any means redeem his brother, nor give to God a ransom for him." This emphatically denies the possibility of man in his own power escaping death. The combined wealth of the entire human race could not purchase one second in heaven. When it comes to salvation, we must say with Peter, "silver and gold have I none" (Acts 3:6). God cannot be bought off!

There are at least two reasons why we cannot purchase our ticket to heaven. First, the cost is too high (vs. 8). The songwriter expresses it best: "Were the whole realm of nature mine, that were a present far too small." God's price for salvation is absolute righteousness. In light of the fact that "all we like sheep have gone astray" (Isaiah 53:6), and "all have sinned and come short of the glory of God" (Rom. 3:23), none of us can ever pay that price. We come into this world spiritually bankrupt (Eph. 2:1). Second, we cannot buy salvation because the price has already been paid. You can't purchase something which has already been paid for. Jesus Christ paid the tremendous price for our salvation in full. "For as much as you know that you were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot" (1 Peter 1:18-19).

There is a marvelous contrast between verse 7 and verse 15. "None . . . can by any means redeem" (vs. 7), "But God will redeem" (vs. 15). What cannot be bought by money, can be received from the gracious hand of a loving God. Thank God for the "but God" of verse 15.

The phrase, "The upright shall have dominion over them in the morning" (vs. 14) probably points us to that great "resurrection morning."

The bright prospect of participating in that glorious resurrection event is not something which can be purchased by any amount of money, but rather it is received as a free gift (Eph. 2:8-9). Earthly wealth has no value on

the heavenly exchange. It can buy pleasure, but not happiness; medicine, but not health; a house, but not a home; sex, but not love; religious notoriety, but not inner peace. Someone has defined true wealth as that which money cannot buy and death cannot take away.

Vinson is pastor, Crossgates Church, Brandon.

High court agrees to hear abortion-counseling case

WASHINGTON (BP) — The Supreme Court has agreed to decide whether regulations that bar federally funded family planning clinics from providing any information on abortion are constitutional.

The high court will review a federal appeals court decision on federal regulations issued during the Reagan administration to implement Title X, a 1970 law that established federal funding for family planning clinics.

Title X currently provides about \$200 million each year to more than 3,900 clinics nationwide serving almost 5 million low-income women.

The rules prohibit family planning clinics that receive federal funds from offering abortion counseling or referral. Clinic employees are barred from discussing abortion even when asked about it directly or from providing a list of abortion providers even when asked for that information.

The regulations also require that any Title X organization that uses its

own money for abortion services must provide physically separate facilities for that purpose.

The American Civil Liberties Union — which is representing a group of family planning clinics and doctors — was joined by the city and state of New York in challenging the regulations in court. They argued the rules — which were adopted in 1988 — place an impermissible burden on women's constitutional right to abortion and violate the First Amendment's free speech guarantee.

The 2nd Circuit Court of Appeals in New York upheld the regulations last November.

But in March the 1st Circuit Court of Appeals struck them down on First Amendment and privacy grounds. Two district courts also have ruled against the regulations.

The Supreme Court is expected to hear the case and issue an opinion during its next term.

Refugee clings to newfound freedom, for a while



AH FREEDOM — Yin Lei (right) is free to walk outside in Macao after years of hiding as an illegal immigrant from China. For four years she has been a captive of the indoors, much like tens of thousands of other Chinese in Macao, a tiny Portuguese colony bordering China. Now the government has given many illegals temporary registration. Here Yin walks with Southern Baptist missionary Janice Dickerman. She became a Christian in Macao through the influence of another Southern Baptist missionary and attends a church missionaries helped start. Like other illegals, Yin accepted low wages and poor working conditions to stay alive. (BP) PHOTO By Michael Chute

By Michael Chute

MACAO (BP) — Yin Lei of China swam through shark-infested waters to what she thought was freedom in Macao — not once but twice. She hasn't found full freedom yet, but she has found Jesus Christ.

The first time she fled China, Yin was told Macao was a 30-minute swim from her coastal hometown in southern China. It turned out to be four hours, and she nearly drowned several times. On the second attempt, she took a boat halfway and swam the rest. Several times she was sure she wouldn't make it.

The lure for Yin Lei was a sister in Macao. A "legal" in the tiny Portuguese colony, the sister was married and had a family. To Yin Lei, her sister lived the good life.

"It was February that I swam out," Yin recalled of her first experience. "It was cold and I had cramping. If I had known the difficulties I would not have done that. I thought constantly that I would be arrested."

What she found in Macao was not freedom but rather a cruel kind of prison life. As an illegal immigrant, she feared that if she walked down the street she would be discovered and sent back. For four years, the 26-year-old was a captive of the indoors.

Now, with the Macao government hinting at amnesty, things may have changed for Yin Lei and thousands of other "illegals."

The government, overwhelmed with illegals wanting amnesty, hasn't yet said its registration program means amnesty for everyone. But authorities are busy setting up interviews in May for the 45,053 immigrants, including Yin, fingerprinted March 29 at the Macao dog-racing stadium.

Like everyone else, Yin doesn't know what the registration means for her future in Macao. For now, official identification papers guarantee freedom to walk through Macao's busy streets for the first time.

Even that bit of freedom is worth something to her. She was arrested the last time she left her "cell" and the Macao government sent her back to Seun Tak Yuen in China's Guangdong Province. But instead of the usual hardship awaiting those returned to China, Yin was allowed to return to her old job.

A year later, the desire for freedom tugged again and Yin escaped a se-

cond time. At first, her life in Macao was no better than her first experience there. Then she met Southern Baptist missionary Mary Dickey, who told her about Jesus and enrolled her in Bible study.

"It was God's plan for me to come to Macao to accept Jesus," said Yin. "If it weren't God's plan, I don't believe I would have thought on my own of coming to Macao again. Back in Macao I felt very empty inside. But when I came to know Jesus all that changed. My life became full of purpose."

Dickey and her husband, Dwight, took Yin to church — the only time she went outside. Later she joined a new church, Grace Baptist, started by the Dickeyes and missionaries Bill and Janet Swan and Richard and Janice Dickerman.

But the problem of her illegal status remained. At 26, she wanted a husband and her parents had one picked out for her in China. Also, Yin felt she was living on borrowed time in Macao and that it was running out. She saw no way out, and didn't want to risk being arrested again.

She decided to return home, but Mary Dickey convinced her to stay longer. "Because I was a brand-new Christian, Mary wanted me to get more discipleship and Bible study so my faith would be stronger when I went back," said Yin, who also wanted to take part in Grace Church's first Easter service.

Dickey also asked Yin to pray that the government would grant some sort of amnesty for illegals. "I wasn't expecting amnesty," Yin said. "The only thing I was thinking about was to become a more mature Christian so when I went back to China I could share with my family and friends about Christ."

Other Southern Baptist missionaries in Macao also began praying that God would perform a miracle.

The rumor mill runs rampant among illegals in Macao. Usually they hear about amnesty programs that don't materialize. When a friend called Yin at 2 a.m., March 29 to say an amnesty program had just been announced, she was skeptical. She didn't believe the government would begin it in the middle of the night and decided to wait until morning to catch the news.

Morning would have been too late. Within minutes of the late-night announcement, throngs of people poured past the Dickeyes' house on their way to register at the dog track, where the government had set up a processing center. The missionaries quickly picked up Yin and raced to the track.

They arrived at 2:30 a.m. and found thousands of people already there. Lines flowed out the stadium gates and down the street for blocks. Frantic people pushed and shoved, jockeying for position. Dwight Dickey didn't want to leave Yin among this unruly mob, but he had no other choice.

Yin didn't know which line to get in or what to do. She realized that "if God wanted me to have this opportunity, he would give it to me." She began to pray, making specific requests. She prayed for a friendly face to help her. Immediately she glimpsed a friend she hadn't seen in six months.

About 5 a.m., Yin's friend fainted from heat and exhaustion and was taken to a nearby hospital. Yin was alone again. She felt herself slipping, becoming lightheaded. She prayed she wouldn't faint because no one would take care of her. Feeling better, she prayed her friend would return

from the hospital. She looked around and saw her friend. They marveled that they had found each other again amid the mayhem going on around them.

At about noon, the sky turned dark and threatened to rain. The women had no cover and Yin was afraid she might get sick if it rained and would have to leave the line. She prayed rain wouldn't fall until after she got her papers.

Moments after she wiped the ink off her fingerprinted hands and received her registration papers, a downpour came. Yin began praising God out loud. People around her stared, including her friend, but she didn't care.

"I can't help but believe this is God's plan and provision," said Yin, one of three Grace Church members to be registered. "Each time I prayed for something specific, it happened. God heard my prayers and really answered. It seemed like he was really taking care of me, his daughter."

Among the first registered, she spent only 12 hours in line. Others stood in line all that day and night and into the next day. Many were injured because of overcrowding in the stadium. Casualties overwhelmed the

hospitals. The government called the Baptist-run Hope Medical Clinic to plead for doctors and a Baptist team was sent to help. Church groups carried in food and water and carried out the injured on stretchers.

No one voluntarily left the line. People reportedly came across the border from China to register. One pregnant woman went into labor in the line and was rushed to the hospital. As soon as she delivered, the woman left the hospital with her baby to return to the line, but missed the deadline.

Now the rumor mill among illegals in Macao says the registration papers don't mean anything. But Yin, who is working as a maid and attending school, takes an optimistic view.

"I just have to believe something good will come from it," she said. "I'm taking the opportunity to learn more about Jesus. Even if I have to go back to China, I can go back better. I can walk through the streets and have freedom in Macao right now. Even if only for a few months, it's worth that."

After escaping to "freedom" she and thousands of others are finally free — for a while at least.

Chute writes for FMB

Missionary news

CORBIN, Ky. — Retired Southern Baptist missionary Ethel Harmon, 84, died May 5. She worked for 34 years in Nigeria helping promote Sunday Schools. Nigerian Sunday School enrollment grew from 5,000 to more than 62,000 during her missionary career. She also introduced Vacation Bible Schools to Nigeria. A native of Whitley County, Ky., she retired in 1972.

Betty Hart, missionary to Chile, is on the field and may be addressed at Casilla 197, Antofagasta, Chile. Born in New Orleans, La., she grew up in Sandy Hook, Miss.

Charles and Mary Elizabeth Ray, missionaries to Japan, have arrived in the States for furlough (address: P. O. Box 332, Purvis, Ms. 39475). He is a native of Fort Worth, Texas, and she is the former Mary Elizabeth Gilbert of Perry County, Miss.

Craig and Ellen Steele, missionaries to Brazil, are on the field and may be addressed at Caixa Postal 18.741, 04.699 Sao Paulo, SP, Brazil. Both are natives of North Carolina. They have also lived in Mississippi.

Joe and Teri Metts, missionaries to Dominican Republic, have arrived at language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He was born in Deland, Fla., and considers Clinton, Miss., his hometown. She is the former Teri Vickers of Jackson, Miss.

Doug Kellum, missionary to the Philippines, is in the States for furlough (address: Box 297, Tutwiler, Ms. 38963). A native of Mississippi, he was born in Clarksdale and grew up in Tutwiler.

Diane (D.P.) Smith, missionary to the Ivory Coast, is on the field and may be addressed at Mission Baptiste, 01 BP 3722, Abidjan 01, Cote D'Ivoire. A native of Mississippi, she was born in Collins and considers Jackson her hometown.

Palau campaign accelerates church growth in Thailand

PORTLAND, Ore. (May 10, 1990) — The number of Christians in Bangkok, the capital of Thailand, jumped an estimated five percent during the first week of May, according to a news release from the Luis Palau Evangelistic Association.

More than 1,940 men, women, and youth committed their lives to Jesus Christ during Luis Palau's evangelistic campaign in Bangkok, May 3-6. Approximately half made first-time decisions for Christ, many coming from a Buddhist background.

Christian leaders in Thailand say the Palau campaign has been the launching pad for a decade of unprecedented evangelism and church growth planned in their country.

Though small in size and number, Bangkok's Protestant churches have united with about 875 other churches throughout Thailand to make the 1990s a "Decade of Evangelism." Their goal: 5,000 new Thai churches and 500,000 new Christians by the year 2000.

To launch this strategy, top Thai Christian leaders invited global evangelist Luis Palau to come for "Bangkok '90 — Answer to Life." The citywide evangelistic campaign was the first of its kind in Thai history. Bangkok's Thai-Japanese Sports Complex was packed for the opening service on May 3, sending local campaign organizers scrambling to secure overflow seating for the May 4-6 evening meetings with Palau.

This was the first time a public stadium has been used for a Christian event in Thailand. Use of the Thai-Japanese Sports Complex for the "convention" was secured by World Vision.

"We're already talking about the possibility of inviting Luis to come back again after a couple of year's time for a second, larger campaign," says Somporn Sirikolkarn, Living Bible International's Thailand coordinator and executive director for LBI's East Asia ministries.

The Palau campaign proved especially significant for the Thai church "because for the first time all three groups of churches joined hands to work together," says Thongchai Pradubchananurat, a prominent Thai

Baptist leader who served as campaign manager for Bangkok '90.

Missionaries planted the first Protestant churches in Thailand 160 years ago. Most churches are members of the Association of Baptist Churches in Thailand, the Churches of Christ in Thailand, or the Evangelical Fellowship of Thailand.

The Palau campaign proved to be a rallying point for Thailand's churches, whatever their denominational affiliation. A six-month national prayer effort supported the campaign, with Thai Christians praying by name for the salvation of more than 7,000 non-Christians.

Although Bangkok is a world class city with a population of more than 6 million people, its Christian community has numbered less than 20,000. The entire nation has an estimated 1,000 churches and 100,000 Christians.

Living Bibles International made it possible for 700 trained Bangkok '90 campaign counselors to give a free Thai Gospel of Luke to every decision-maker.

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